

A
FAMILY-HERBAL,
OR, THE
Treasure of Health;

Shewing how to
Preserve Health, and Pro-
long Life:

Wherein you have an Account of the
Nature of all sorts of Meats, Flesh,
Fish, Fruits, Herbs, &c. And also
all sorts of Drinks, as Wines, Beers,
Ales, Waters, &c. shewing the Uses,
Benefits, and several Qualities, Ver-
tues, &c. of them. With the way to
prevent the hurt of them, by which
all persons may know how to pre-
serve their Health by their Dyet.

The Second Edition, with an Alphabe-
tical Table added thereunto.

L O N D O N,

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31

Jos: Banks

To the Worshipful,
THOMAS CHAMBERLAYNE,
of Oddington, in the County
of Gloucester, Esq; is Hum-
bly Dedicated this little Book,
Entituled, **The Treasure of
Health.**

SIR,

HAVING received much dun-
geoned kindness from you, I
cannot let slip the first occasion to
publish my Gratitude and Respect to
you, who not only by your Wisdom
and Prudence *in difficillimis temporibus*, in the worst of Times, preserved
unspotted and untainted your Reli-
gion and Loyalty, but also by
A 2 your

The Epistle Dedicatory.

your Temperance, Moderation, and Sobriety, preserved your Health, and have prolonged your Life almost twenty Years beyond the usual Age of Man; and had happily practised the best Rules and Precepts in this small Treatise, long before it was extant in any Language. Now, that God would please to continue your Health, and as you were Born before the beginning of this Century, so to lengthen your Life at least to the beginning of the next, to the Comfort of your numerous Issue and Relations, the Benefit of your Neighbours, and Relief of the Poor, shall be the constant cordial Prayer of,

Dear Uncle,

Your most Affectionate and
Humble Servant,

John Chamberlayne.

From Trinity-Colledge in
Oxford, 24 of June,
1686.

TO THE READER.

HAVING accidentally met with a small Treatise written in Italian, wherein is briefly discovered the Quality, Choice, Benefit, Hurt, and Remedy of all sorts of Edible Flesh, Fish, Fruits, Herbs, Grains, and Roots; of several sorts of Drinks, Sawces, &c. Moreover, of Air, Exercise, Rest, Sleep, Watching, Repletion and Inanition, Bathing, Rabbing, Venerie, Passions, Affections, and Perturbations of the Mind, I judged that it might be acceptable and useful to my Compatriots or Country-men, to make the said Treatise speak English, to the end, that every one might know what Rule and Measure he ought to observe in his Diet, and manner of Living: For although Health is at our Births proposed to us from Heaven, yet there is also need of our constant

To the Reader.

stant Care and Diligence both to procure and preserve it by our Diet, as well as to recover it by Physick when it is lost, whereof our Author hath largely treated in another Book, which perhaps hereafter may likewise be made English. I know well that there have been divers Books of this kind heretofore publish'd, but the Method hereof being different from all those, and some remarkable things here, not found else-where; also this Book being of a small price, the Reader will take in good part the honest Intentions of the Publisher hereof.

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A
TREASURE
OF
HEALTH.

CHAP. I.

Of Air.

THE Air above all things is necessary for the preservation of Health, and for the prolonging of our Life; for all Animals live, and stand in need of a continual refreshment of the Heart, the which is performed by the perpetual drawing in the Air, whereby the Lungs are in a continual motion, from the hour of our Birth, to the hour of Death: All things else may be avoided for some time except the Air, which no man can

B

wane

want one hour. Now Air compasses us about on every side; and changes our Bodies more than any thing besides, because we dwell continually in it, and feed upon this dish every moment: And it may justly be affirmed, that the Air may be more beneficial and more hurtful, than eating and drinking. The chiefeſt way of preserving the Health, conſiſting therefore in the election of a good Air, we ought to chooſe that which is moſt clear and ſerene towards the Eaſt, not ſubject to dark Clouds, nor corrupted with the ſtinking Vapours of Lakes, ſtanding Pools, Marſhes, Dunghils, Privies, Caverns, Quagmires, or where much Duſt is; for by reaſon of the duſty Air about the *Garamantes*, (now called *Guanguara*, a Countrey in *Africa*) the Men can ſcarce arrive to the Age of forty years. And where the Air is naught, it conſequently happens that the Water is not good, the which next to the Air helps to corrupt our Bodies, together with the Food, which in a thick and groſs Air ought to be thin and ſubtil, as in a thin Air it ought to be groſs. That Air therefore is requiſite in the conſervation of Health, which renders the Days light and ſerene, pure and temperate; whereas on the contrary, the groſs, thick, turbulent, and infected, does deſtroy the Health. The naughty and unwholſom Air, is the cold and Northern; as alſo the Southern; likewise the nocturnal Air, eſpecially under the Rays of the Moon, and in the open Air: And no leſs pernicious is the windy, and tempeſtuous, corrupted with unwholſom Vapours, ſuch as is the ſtinking Putrefaction of dead Animals, and other naſty Smells; for ſuch Air hurts the Head, and offends the vital Spirits, and with its overmuch moiſture and humidity

ry it loosens the Joynts, and disposes them very much to receive all sort of Superfluities, as does the Air, which fetches a Vapour out of the Dust, and is infectious : Against which there is great need that we carefully defend our selves ; for that entering into the Body, and obstructing the Passages, hinders the circulating of the animal Spirits. Choose therefore the temperate Air, which is the lucid, clear, and purest ; for that does not only cause Health, but which is more, preserves it a long while, by purifying all the Spirits, and the Blood, chearing the Heart, and the Mind, strengthens all the Actions, easeth Digestion, preserves the Temperament, prolongs Life, retarding and keeping off old Age. And on the contrary, the dark and thick Air clouds the Heart, troubles the Mind, renders the Body heavy and unactive, hinders the Concoction, and hastens old Age. The temperate Air is easily known, if presently after Sun-set it grows cool, and if at Sun-rising it soon grows hot : This Air agrees with all Ages, all Complexions, with all times, and all seasons ; and not only the turbulent and windy Air is unwholsom, but that likewise which is always still and quiet. Therefore when the Air exceeds in any quality, it ought to be allayed and corrected with its contrary : And if that cannot be done by natural ways, it ought to be prepared artificially ; so that if the Air should be too hot and sultry, as it is in Summer, you should sprinkle the House with fresh Water, or Vinegar ; for the Vinegar with its coldness and dryness, qualifies the unwholsom Vapours of the Air, and hinders Putrefaction : And if they strow the Floor with Flowers and odoriferous Herbs, which have a moist and humid quality, as

Violets, Roses, tops of young Oaks, leaves of the
 Vine, of Lettices, or Willows, Nenufars, or Wa-
 ter-Lillies, boughs of the Mastick tree, and other
 cool Leaves; and in the mean time you should
 take care that none come into the Chambers thus
 strewed, for if there be a great many, with their
 Breath they re-heat the Room: Besides this, let
 the Chamber be full of odoriferous Fruits, as sweet
 smelling Apples, Pears, Quinces, Citrons and Lim-
 mons. But if the Air should be too cold, you
 must avoid the Wind, chiefly the Northern, and
 not go out of the House before Sun-rising; and
 strew your Chamber with hot Herbs, as Mint, Pen-
 niroyal, Sage, Hysop, Laurel, Rosemary, Marjoram;
 or else make a decoction of these Herbs with Cloves,
 Cinamon, Mace, and such like, and sprinkle the
 Chamber therewith; and perfume it also with
 some aromatical Smells, as Incense, Mastick, Ci-
 namon, Ladanum, (a Gum made of the fat Dew
 that is gathered from the Leaves of Lada) Nut-
 megs, rine of Citrons, Myrrh, Amber, Lignum A-
 loes, Musk, and the sweet smelling Gum call'd Sto-
 rax; putting these things on lighted Charcoal; or
 else mix these Perfumes with liquid Storax, setting
 it a little while over the Coals. These aromack
 Odours have the vertue to open the Pores, when
 they are stoppt, attenuate the gross Humours, and
 is good against the cold and moist Vapours of the
 Body. This Perfume may be made another way,
 if you take of all these things; to wit, Half an
 ounce, or six drams of Roses, one dram of Am-
 ber, of Musk half a scruple, of Behen Album, or
 Sparling Poppy, or red Behen, *ana* two scruples,
 of the Flowers of Nymphaea, or River-Lillies, three
 drams of Ladanum, one dram of Mastick, Incense,

and two Drams; pound these, not too small, and set them over the Coals. Besides this, to correct the bad quality of the Air, and to attenuate and dissolve the gross and slimy Humours of the Body, let there be always burning in the Chamber a good Fire of some Odoriferous Wood, as Lawrel, Rosemary, Cypress, Juniper, Oak, Pine, Firr, the Latrix or Larch-Tree, Turpentine, and Tamarisk. Moreover, Night and Day smell to a Ball of Pomander, composed of these following several Ingredients. Take of Saffron one Dram and a half, of the Oriental Amber half a Scruple, of Musk half a Dram, of *Storax Calamita*, (the Gum which proceeds from a sweet Cane in the *Indies*) and of Lawrel, *ana* one Scruple; these are altogether dissolved in Malmsey, and thereof is made a round Ball. One thing is worthy your Observation and Remembrance, that is, that the Air in hot and moist Countries (as for Example, in *Rome*, &c.) is very destructive to the Health; the Air of the Vineyards is also little wholesom, unless when the Northern or Western Wind blows. Of Seasons, those are the best, which keeping their proper remperature, are equally either cold or hot; but the changeable and incertain Weather is the worst of all. I must not likewise omit to tell you, that in the Summer, when the South Wind blows, as in those places which stand towards the North, are the least wholesome; as in the Winter, the Northern Wind blowing, those which look towards the South. If you desire to know the quality of the Air, and disposition of the Weather, at Night in the open Air put a dry Sponge, and if in the Morning you find it dry, you may assure your self the Air is dry; if wet, then

then conclude the Air is moist and damp. The like Experiment may be tryed with new Bread, which being exposed to the Nocturnal Air as the former, if in the Morning you find it mouldy, the Air is corrupted and putrefied; but if the Air be hot and dry, the Bread will remain without any change. The malignity of the Cold may be corrected, by artificially causing a good and sweet Breath, viz. by keeping in your Mouth Treacle, Mithridate, also the Confection called *Alcarnes*, (a term of the *Arabian* Physicians, whereby they meant a Cordial made of certain little Scarlet Worms, of which also is *Crimson* made) rubbing the Teeth with this Antidote, which yet becomes better by the addition of *Zedairy*, (a Root like Ginger growing in the *East-Indies*) and chewing therewith *Angelica*; and this Dentifrice, or Medicine to cleanse the Teeth, may be made, if you take of Rosemary one Dram, of Myrrh, Mastick, Bole-armoniack, Dragons-Blood, Barnt-Allom, ~~and~~ half a Dram; of Cinnamon one Dram and a half, Rose-Vinegar, Mastick-water, ~~and~~ three Ounces, half a pound of Rain-water, of Honey three Ounces; boyl these together over a gentle fire, to the end that they may be well scummed; afterwards add thereto *Bezoar* (a kind of Precious Stone very Cordial, being an excellent Antidote to expel Poyson; by the *Arabick* Doctors it is called *Badzabar*, i. e. *Alexipharmacum*, a Remedy for Poison) and as an Unguent keep it in a glass Bottle. Of this take a spoonful every Morning fasting, holding it in your Mouth, and rubbing your Gums therewith, the which must be afterwards well washed and cleansed with Water distilled in a hot Bath, of white Salt, and Roch-
Allom,

Allom, *ana* three Ounces, and thereto may be added a little Mastick-water: With this wash the Teeth, for these things cleanse the Mouth, cause good Breath, fasten loose Teeth, flesh the Gums, heal the putrefied Flesh, and make the Teeth white. Besides all this, there is great heed to be taken in the choice of a House; see whether the Place and the Air be good or bad, wholesom or unwholsom to dwell in. The House therefore which you take, let it be seated in the highest place of the City; therein chuse your Apartment at least one pair of stairs high, and let it be very light, and so placed that it may always receive the Wind in the Summer, and the Sun in the Winter; and have Windows on all sides; that is, East, West, North, and South, if it may be, to the end, that no one Air may remain there long, which otherwise would putrefie and corrupt; and furthermore you ought to avoid not only lying in a Ground-Chamber, but also tarrying there long, for the highest are the most wholsom, where you breath the thinnest and purest Air; then you receive this benefit, that dwelling in the highest and most open place of the House, preserves, and repairs the radical Moisture of the Body, and hinders Old Age; but to be in a dark, lower Room, or under the Ground, is very naught; for Life is maintained by the open Air and by Light, but in the shade a Man grows mouldy and corrupted. I must furthermore advertise you, that of Animals, Herbs, Fruit, Corn, and Wine, those are to be chosen that grow in high Ground, free from ill smells, putrefied by the Wind, and receive a temperate and sufficient warmth of the Sun, where there be no stinking Lakes and Dung-hills to molest

lest them, for there the Fruits remain a long while uncorrupted; and this is the only place whereon a man may securely fix to dwell in. 'Tis also commodious to have a Country House, whereto you may sometimes repair; for as the Country provides Food and Victuals for the City, and the City consumes it, so humane Life, by sometimes dwelling in the Country is prolonged, but by the Idleness of the City it is shortned: Likewise change of Air is sometimes very requisite and necessary, though that change should not be made suddenly, but deliberately, and by little and little. And because to the rectifying the Air, the Clothes do in some measure contribute, defending the Body from it; for this purpose wear those Clothes that be warm and dry; in the Winter get a Suit of Lamb-skin, Fox-skin, of a Marten, or Ermin; and for a good warm pair of Shoes, take the skin of an Hare, which is very good against the weakness and infirmness of the Hams; or else that of a Fox, which strengthens all the Members: Some make their Clothes of Wool, Cotton, or Silk, for those that are made of Linnen are least of all warm. Cover well the Body by Night, especially the Head, which is the Cell or Domicile of the rational Soul, from which are derived many indispositions, wherefore one must take great care, that the Head be neither too hot, nor too cold; and there be many that in the Night-time cover their Head close with warm Clothes; for whilest a Man sleeps, the natural heat retires to the inward parts, and the outward parts are deprived of their heat, whence they are easily offended by the external Cold; and likewise whilest a Man is awake, much heat, and many Spirits by the Operation.

ration of the interiour and exterior Faculties ascend into the Head, and by that means render it more hot: Therefore there is most need in the Day to keep it cool, but in the Night warm. One must also beware of being too much in the Sun, or near the Fire, and not to wash the Head too often, for these hot things open, dilate, and rarifie the parts of the Head, and more readily dispose it to receive a superfluous humidity. In the Winter 'twill not be unuseful to sprinkle your Clothes with this sort of Water: Take of *Iris Florentina*, or Flower-de-luce, Zedoary, Spikenard, ana one Ounce, Storax, Mastick, Cinnamon, Nutmegs, Cloves, ana half an Ounce, Juniper-berries three Drams, Behen, Amber, Musk, ana one Scruple: Distill all these things with Wine. In the Summer take of Rose-water four pounds, of the best Vinegar one pound, of Red Roses one handful and a half, Camphire half a Dram, Musk seven Grains, Spice of *Diambra*, Flower-de-luce, ana one Ounce; pound all these, except the Spice, the Musk, and the Camphire, and dissolve them all in Rose-water, which being put into a Limbeck, cover it nine days under Horse-dung. You may also make use of this Powder to sprinkle on your Clothes, adding Rose-water. Take Red Roses, Violets, ana one Ounce, Peel or Kind of Citron, *Solanum*, or Night-shade, of Myrtle, *Lignun.-Aloes*, ana one Ounce, Camphire, Amber, ana half a Scruple, Musk, Behen, ana five Grains, and make of this a thin Powder. 'Tis also good to carry Odoriferous things in your Hand, in the Summer-time, a Sponge dipt in Rose-water, or Rose-vinegar, and smell to it often; or carry with you this Odoriferous Ball: Take of Roses one Dram, Red Coral

ral four Scruples, Water-Lillies one Dram and a half, Bole-armeniack one Dram, *Storax Calamita* one Dram and a half, *Lignum-Aloes* two Scruples, Mastick one Dram, *Ladanum* two Drams, Amber, Musk, *ana* two Grains; these are pounded, and so made into a Ball. In the Winter carry a Sponge infused into Vinegar, wherein steep Cloves and Zedoary: Or else carry in your Hand this Ball of Amber. Take of *Ladanum* half an Ounce, *Storax Calamita* two Drams, Bezoar, Mastick, *ana* one Dram, Cloves, Nutmegs, Crocus, Dyers-Grains, white Wax, *Lignum-Aloes*, *ana* one Scruple, Amber half a Scruple, Musk dissolved in Malmsey five Grains; make it into a Ball. Besides this, there is need of defending the Breast and Stomack with Lamb-skin, or Hares, or with a Pillow of Feathers, seeing that the Stomack indisposed, is the Mother of the Distemper: Besides the Clothes which are used for the Head and Stomack, make an Odour of Saffron, *Lignum-Aloes*, and Amber, for these things strengthen the Brain; but the Musk is to be left out, by reason of its too great Evaporation, the hands are to be often covered with Gloves, in the Winter made of Fox-skin, in the Summer of Hares-skin, Kids, or Lambs. The last thing, though not the least to be observed, is, That with the greatest diligence and care, you avoid coldness of Hands or Feet, since that infinite Distempers are wont to proceed and flow from thence.

CHAP. II.

Of Motion.

BECAUSE Motion is not only requisite to the preservation of the Health, but also very needful towards a good habit of the Body ; therefore after the Air, it remains to treat of Exercise, the which is a most powerful and prevalent thing to keep us in health, being that which purges and drives away the superfluous Humours of the Body, which are in such sort dissipated and dissolved, that there is no longer need of Physick, where this is not wanting. There be many sorts of Motion, and that is the best which is not violent, as walking, but is a regular motion of the Body, as being most kindly, and most agreeable to the Members ; but that Motion which is caused in a Coach, in a Ship, on Horse-back, or the like, is the least wholsom. Some Exercises are strong and wearisom, and others more light and weak : The temperate Exercise is that which contributes much to the Health ; for it corroborates the natural Health, wasts the Superfluities, enlivens Youth, cheers old Age, and hinders Fulness, fortifies the Senses, renders the Body light and agile, strengthens the Nerves, and all the Joynts, for the exercised Parts become more robust. This also consolidates the Members, aids Digestion, keeps the Passages of the Body clear and open, so that the smoky Vapours of the Spirits may find a better and more free issue, the which are the chiefeſt instruments

ments in the conservation of humane Life, being the reason that the Food finds an easie concoction, digestion, and assimilation of Parts, and finally a cause of the evacuation and expurgation of all the Superfluities. The light Exercises are Fishing, Fowling, and such like Divertisements, which chear the Mind; and as moderate and temperate Exercise does wonderfully contribute to the Health, so overmuch Idleness is very pernicious. Rubbings are also exceeding useful, for they hinder the Humours from falling into the Joynts; and doing it in the right time, that is, when the Superfluities shall be evaporated from the inward Parts, it helps Digestion, recreates the Body, and opens the Pores, whereby the moist Humours, and Vapours of the Body, obtain an easier passage: It also swifely draws the Blood to the outward Parts; it thickens the subtil Bodies, and attenuates the gross, hardens the soft, and mollifies the hard, and finally confirms the natural heat. The quantity of the Exercise reaches so far, as the Body can bear without growing too weary, that is, till you wax hot, having a fresh colour, and begin to sweat; which so soon as you perceive, change your Cloaths, and dry well all the Members, and put on other Cloaths, and if there be any need, lye a little in Bed, and rest your self, till you shall be refreshed, and recover new strength.

Now the time for Exercise is before Meals, having first evacuated the Excrements of the Belly, and of the Bladder; for it is usually very bad, and destructive to those who being but just risen from Table, with their Stomach charged, venture on any Exercise. And as Motion and Exercise performed before Meals, is a great preserver of Health,

Health, so if presently after Meals, 'tis the source and original of divers Infirmities: Therefore let all Exercise be afore Meate, to which there ought at least for some small time to succeed a profound and quiet rest, and remisness of the Body; though from this Rule are excepted the Rusticks and Husbandmen, who by a continual custom go to their Exercise, (and that without any hurt) as soon as the meate is out of their mouths; and herein is verified the saying, That it is better to exercise the Body full than empty. After a violent Exercise, one ought to beware of catching cold; for the Motion and Exercise having opened the Pores of the Body, the cold easily enters therein, bringing along with it Catarrhs, and divers other Infirmities. Then in the morning having first gone to stool, the Friction or Rubbing is to follow, which must be performed on the extreamest or farthest Parts of the Body, beginning at the Knees, and proceed down to the ends of the Feet; then from the Thighs, bending at the Knees; then from the upper Ribs to the lower; then from the Shoulders down the Back; and lastly, from the Arms to the Hands: And this to be done with a Napkin or Towel, lightly rubbing your Body, till the skin wax something red. In old Men the motion of their superiour Members, as the Arms and the Shoulders, is most necessary, because it diverts and prohibits the Humours from falling into the lower Parts. And on the contrary, the rubbing Exercise of the Feet, or the washing them with Water alone, does accelerate and hasten the Gout in old Men: When it being requisite that they should sometimes wash their Feet, let them take weak Lye, wherein let there be boyled red Roses and.

and a little Salt ; in this let them wash their Feet, at such time as the Fits of the Gout be not upon them. Likewise it would be good for them to pull off their Shooes and Stockings themselves, without the help of their Servants, which things moderately exercise the Body, and stir up the Heat and Spirits. And by the way, I cannot but disapprove of the binding the Stockings with the Garters ; 'tis rather far more commodious and wholsom, to wear Drawers and Stockings of one entire piece ; for binding the Legs hard, causes severall pains, and hinders the Heat, Blood and Spirits, from circulating and descending into the Joynts, whence they are weakned, and apt to receive divers Distempers. Furthermore, it is very profitable in Coughing, to spit, and cast out the Excrements of the Body : Besides this, before any Exercise, in the Morning as soon as you are up, rub well your Head, and comb it with an ivory Comb, from the Forehead upwards to the Crown, giving it at least forty Combs ; then with a rough Cloath, or a Sponge, rubbing your Head, it dispels all the Superfluities which are there lodged ; for thereby the Spirits are rarified, and the passages of the Head opened, and the smoaky Vapours are more freely evacuated : Which thing corroborates all the interior Faculties, that is, the thinking, the imaginative Vertues, and the Memory ; and the use of a Comb does wonderfully restore the Sight, especially in the mean time looking in a Glass, the which excites all the animal Vertues, chiefly the Sight ; and the combing the Head oftentimes a day, draws the Vapours to the upper Parts, and easily removes them from the Eyes ; but in combing, do not keep the Head too open. Then with
another

another Comb, comb the Beard, the which cut often, because it cheers, and causes a readiness of Mind. It is expedient likewise to sneeze, after this universal Evacuation, snuffing up into the Nose a little powder of Pepper, or other Snuff. Lastly, 'tis a necessary thing to wash the Face and Hands, according to this rhiming or Leonine Verse,

Si fore vis sanus, abluere saepe manus.

The washing the Face refreshes a Man, and makes the Heat to retire by Antiparistasin, and then uniting it self, it becomes more strong. In the Winter wash with the decoction of Sage, or Rosemary, sometime steeped in Wine; in the Summer fresh Water is most agreeable, whereto add a little Rose water, with a little Soap, or rather a perfumed Wash-ball. The Hands ought to be often washed, for they are the Instruments which keep clean the Organs, whereby the Superfluities of the Brain issue forth, as are the Ears, the Eyes, and the Nostrils; and therefore is said,

*Latius post mensam tibi confert munera binda,
Mundificat palmas, & lumina reddit acuta.*

But after Meals you should not wash the Hands with hot Water, for it breeds Worms in the Belly; and the reason is this, because the hot Water does extract and draw forth the natural Heat, whence it happens, that digestion and concoction of the Food becomes imperfect, the which is a powerful occasion of the Worms. The Eyes also are to be washed with fresh Water, which cleanses them from all Gum and Filth; and putting the
Eyes

Eyes into cool fresh Water open, does wonderfully clear and purifie the Eye-sight, afterwards drying them with a very clean and perfum'd Towel. Take care also that your Teeth be very clean, which for want of well rubbing and cleansing, cause a naughty and stinking Breath, and the superfluities of the Teeth being mixed with the Food, does breed corruption, and renders it putrified: Besides which, the rotten Teeth do send to the Brain an infectious Vapour; and nothing is better to keep the Teeth white and clean, than to wash them twice a Month with Wine, wherein let there be boyled a Root of Tithymalus, or Spurge. And now to wash the Head sometimes, we ought not to take that old *Italian* Proverb or Sentence for our Guide, *viz. Si lavano spesso le mani, raro i piedi, et non mai il capo*: That is, we must often wash our Hands, seldom our Feet, and never our Head. But that Maxim is not good; for washing the Head sometimes does greatly strengthen the Brain, especially if in the Winter-time you wash it with sweet Lye, wherein let there be boyled some Sage, Bettony, Strachas, or French-Lavender, Camomil, Myrrh, and a little odoriferous Wine; and use also Wash-balls made of the Soap of Venice, or Damascus, about two ounces of the Larch-tree, or Agaricon, (a kind of Mushroom growing upon high Teees of a white colour, very good for the Head) one ounce; of Ladanum, three drams, of Cloves and Spikenard, *ana* two scruples, with oyl of Myrtles, and with these Ingredients make a little Ball for your use. In the Summer boyl with your Lye dry Roses, and instead of the Soap, take the yelk of an Egg fresh and lukewarm. Having washed the Head, your next care must be to dry

it is soon as you can with warm Cloaths, so that there remain no wetness or moisture, for the Brain is naturally most humid, and therefore Nature has given it so many vents and passages, whereby it may evacuate all the moist superfluities. Moreover, when you have washed your Head, you should beware of exposing it too soon to the open Air, and therefore 'tis better to wash it in the Evening before Supper; but first of all you ought to seek God's assistance by Prayer, who is the most skilful Physician both of Body and Soul, and without his gracious and benign influence all Medicines are vain and useles. Then going abroad, begin some easie, pleasant Exercise, till you perceive a moderate sweat spread it self over all your Body; the most robust Exercise is rather to be performed in the Morning, than After-noon: And here it is worth your Observation, that as a temperate use of Exercise does mightily aid and contribute to the preservation of the Health, so over-much is very destructive to the Health; and so as Motion before Meals is very necessary and wholsom, so if done immediately after Meals, draws the Humours through all the parts of the Body, and the juice which remains as yet raw in the Stomack; whence proceed divers and sundry Infirmities.

After Dinner therefore no Exercise is convenient, but a quiet composure and stilness of the Body is most requisite, especially for one hour after Dinner, after which a little walking is not amiss, for the better digesting and jogging down the Viscals to the bottom of the Stomack. Lastly, those Exercises are best which are performed in the open Air, rather than in Houses; in the Sun,
than

than in the Shade ; and in the shade, either of a Wall, or of sweet smelling Arbours, are more beneficial, than under any roofed place. Those that by some Accident or other cannot walk, let them ride in a Horse-Litter, in a Coach, or Sedan, so that they may in some manner have exercised themselves before Meals ; for by Idleness the Stomack is dulled and blunted, but by Motion it is enlivened, and receives a better Appetite to its Viſuals. Therefore the Body being ſufficiently exerciſed, reſt your ſelf, to the end that the perturbation ceaſing, the Heat and the Blood are recreated (then you may venture to eat) which whileſt they are in revolution, draw the crude Humours to the Bowels, which do thereby remain very much obſtruded. Beſides this, we ought not to neglect the Exerciſe of the Mind ; for as the Body with Exerciſe is rendered ſtrong and robuſt, ſo the Mind is nourished by Studies, and acquires freſh vigour, and many by a continual Exerciſe of the Mind, have freed their Bodies from the greateſt Diſtempers. The Exerciſes of the mind are Speculation, Singing with Muſical Inſtruments, applying your ſelf to ſome Study, as Hiſtory, Theology, &c. for theſe things delighting the Mind, feed it in ſuch ſort, that all the Virtues become more ſtrong, and better enabled to reſiſt and overcome Infirmities : And theſe Exerciſes performed at due times, that is, after a perfect Concoction of your Viſuals, both nourish and corroborate the Mind, and render the Memory quick and laſting ; and hence proceeds that the Learned Men are moſt fit and apt to Govern in the Common-wealth. But if out of Season, it hinders Diſeſtion, heaping up and contracting many Superfluities,

superfluities, occasioning various Opilations, and sometimes begetting putrid Fevers. And furthermore, if Old Men should be continually idle, without any Exercise, Old Age being it self a putrefaction, by adding putrefaction thereto, they become so much the more putrefied, withered, and dry; but by Exercise they may live a long time, which it happens that we hear this grave Sentence in every ones mouth, That the study of Health consists in these things chiefly, viz. in not satiating or cloying ones self with Food, and in not being idle from Labour, and that Exercise, Food, Drink, Sleep, &c. ought all to be moderate.

CHAP. III.

Of Rest.

As an immoderate Exercise does very much endanger the Health, so on the other side does Idleness and over-much Rest, which does not only offend the Body, but also weakens the Understanding; for whilst the Body is in Idleness and without Action, it collects many superfluities, whence afterwards infinite Distempers arise by Crudities, Obstructions, &c. Idleness consumes and corrupts the Strength, extinguishes the Natural Heat, and increases the Flegm in the Veins, fattenes the Body, and weakens it. Also as by Exercise the Natural heat is increased, and the Concoction of the Food is facilitated, so by Idleness is hindered and extinguished; and for this reason

reason Idleness is numbred amongst the chief causes of cold Diseases; and the Poet knowing how hurtful to the Health is Idleness; says,

*Cernis ut ignavum corrumpunt otia corpus.
Ut capiunt vitium, ni moveantur aquæ.*

And Idleness not only corrupts the Body, but is also a great cause of pernicious Thoughts, as the same Poet says:

*Queritur Agestus, quare sit factus adulter,
In promptu causa est, desidiosus erat.*

However by moderate seasonable Repose the Body and Mind are recreated and refreshed; for,

*Quod caret alterna requie durabile non est,
Hæc reparat vires fessaque membra levat.*

And Rest not only to the Body, but also to the Mind, is sometimes absolutely necessary, when they are tyred with Studies, Thoughts, or Actions; according to another Poet,

Otia Corpus alunt animus quoque pascitur illis.

In brief, without Rest, the strength and vigour of the Mind, cannot long endure; whereas on the contrary, Rest and Repose does in a great measure aid and contribute to the Speculation, and the profound Invention of Occult things. Rest is good after Meals, because the Viduals reside in the bottom of the Stomack well united and coagu-

coagulated, which always happens after a good Digestion. And as to the Flegmatick, and those of a cold and moist Complexion, Motion is profitable; so to the hot and cholerick, Rest is most necessary. Though it is true, that too much Rest, called Idleness, as is said before, is exceedingly destructive, both to the Body and Mind, but especially to the Mind; for it makes Men negligent, slothful, ignorant, oblivious, and forgetful, and renders them unfit for any Counsel, Office, or Charge in the Republick. Then the Idleness also of the Body makes Men fat, lazy, sluggards, weak, and of a pale Complexion, cools and extinguishes their Natural Heat, increases Phlegm, and fills the Body with superfluities, begetting cold Infirmities, as the Gout both in the Hands and Feet, Catarrhs, Obstructions of the Bowels, Epilepsie, or Falling-Sickness, and pains of the Arteries; therefore when at any time you are necessitated to be in Idleness, and by some business or incumbrance you are forced to abstain from all manner of Exercise, you must instead thereof observe a slender Diet, and that Food which is most easie of Digestion, and Broths, which without any trouble or difficulty are digested, and distributed through all the Body, and cause a lubricity, or slipperiness in the Belly: And those that make use of this Method, are to be advised, that they do not lye along, or lean on one side, but for the most part to sit upright, whereby their Viduals may better descend, and more easily be concocted: And to the end that they may the better preserve their Health, let them regulate and conform their Diet to these Rules.

*Parce mero, Cœnato parum, nec sit tibi vanum,
Surgere post epulas somnum fuge meridianum.*

Now, the superfluous Rest is no small hurt to the Body, therefore I advise you, that this Rest be temperate, and not degenerate into a base sloath and laziness, so which in a small time some grievous Infirmity will succeed; whence we see those that are in Prison, loaded with Chains and Irons, so that they cannot move, always incur some Distemper; for their Body grows cold, whilst by the superfluous moisture the heat is suppressed, not being able freely to disperse it self through the Body, the passages not only for the heat being stopped and hindred, but also for the Victuals; whence proceeds the diminution of the strength, and the Members become lessened, and almost dried up. And on the contrary, a temperate and moderate Exercise dissolves all the superfluities, and opens the ways and passages, whereby the Natural heat may without interruption diffuse and spread abroad it self. And therefore Hippocrates affirms, that a moderate Exercise is above all things most necessary to Phlegmaticks, and to those whose Constitution or Temper is cold and moist; but to hot and cholerick Persons, Rest (though not Idleness) is very fit and commodious. But besides this, all Learned Physicians agree, that both Exercise and Rest, if moderate, is a special means to preserve the Health, and prolong the Life.

CHAP. IV.

Of Sleep.

ALL Creatures by long fatigues and watching do waste and consume themselves, and therefore stand in need of an alternate radical moistness, to supply the place of that which is spent, and to renew the weakned Spirits: Now, this is brought to pass by moderate sleeping, the commodity and good whereof is, that it re-heats and corroborates the Members, concocts the Humours, augments the Natural Heat, fattens the Body, heals the Infirmities of the Mind, and mitigates and allays the troubles and sorrows of the Heart; for whilest we sleep, the faculties of the Mind rest and repose themselves, and Nature operates more strongly. Sleep also facilitates the digestion of the Food, which lies in the Stomack, and not only concocts it there, but also distributes it through the parts of the Body; for the Natural heat concentrates in the inward parts, whereby the Food is the better concocted. Lastly, sleep removes all lassitude and weariness, caused by over-much Watching, and therefore 'tis called a Rest from all Labour, and the peace of the Mind, as is manifested in these Verses:

*Somne es tu rerum placidissime, somne Deorum
Pax animi, quem cura fugit, tu pectora lenis,
Curas passa graves, & multo victa labore.*

But

But however we must avoid a too prolix and superfluous sleep, which is no less pernicious, than the other good and commodious; for it chills and dries the Body, weakens the Natural heat, and breeds Phlegmatick Humours, whence afterwards proceeds much sloath and laziness, and it sends many Vapours to the Head, which are oftentimes the immediate cause of Rheums and Catarrhs, and is very destructive to gross and fat Bodies; in brief, 'tis neither good for the Body, nor the Mind, nor for Business; he who sleeps too much, is but half a Man, sleep rendring him in all points like a dead Man, except his digestion of the Food; for he neither sees, nor hears, nor speaks, nor understands, and is absolutely deprived of all Reason, the which for the time is a perfect death. Superfluous sleep moreover, both in sound and infirm Bodies, does beget an Asthma, or shortness of Breath, and is the constant fore-runner and preparative to an Apoplexy, Palsie, Numbness, or Lethargy, and to a Fever; and besides those other incommodities which it brings along with it, it hinders the timely evacuation of the Excrements, causing them to remain longer in the Vessels, or Guts. Sleep ought to be taken at such time as the Stomack is free from all smoaky Food, the Vapours whereof arriving to the Brain, and finding it cold and thick, are congealed and made heavy; and then falling down, they obstruct the sensitive passages of the Members, just as the Rain is formed in the middle Region of the Air, by the Vapours from the Earth. Now, on the contrary, too much watching, and want of sleep, beget over-much heat in the Brain, and is the cause of the Anguish of the Mind, and of a bad Dige-

Digestion of the Food; for by Watching the Natural heat, which is called the first or chiefest instrument of the Soul, is weakned, and quits the concoction in the Stomack, leaving it imperfect. For the Soul serves the Body whilst we see and move; and being divided into many parts, is not free, but distributes some part of it self to all the Members and Senses of the Body; to the Hearing, to the Sight, to the Feeling, to the Taste, to the Walking, to the Working, and to every Faculty of the Body; whence being altogether taken up, and employed by so many businesses, it leaves the Food in the Stomack; and hence proceeds the Crudities, if Nature does not succour and prevent them by necessary sleep, the which is the Rest and sweet Repose of the Animal Faculties. Sleep is good for Phlegmerick Persons, because it concocts the crude Humours, whence afterwards is begot good Blood, whereby a Man becomes more warm, the Natural heat being increased by the plenty of Blood. Sleep moreover is very useful in Cholerick Persons, both as to the quiet of the Mind, and as to the correcting the Complexion of their Body. But it is most of all requisite in Melancholy Men, seeing that it is sleep alone can change their Distemper; for by sleep they acquire a competent stock of heat and moisture, things that are very contrary to their Complexion. But it is most of all hurtful to those of a Sanguine Complexion. However, sleep in the day-time, and after Dinner, is to be avoided by all, unless when a Man is compelled thereto by a Custom and Habit, or that in the precedent Night he has taken but small Rest, or when he perceives a kind of lassitude or weariness through all his Limbs;

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Limbs; and in such cases he may have leave, and especially those who have a weak Stomack, and cannot digest their Food; and then also they ought not to sleep with their Head declined, nor in a Bed, but in a Chair, with their Head lifted up, and then no longer than an hour. Now, the Diurnal sleep in respect of the Nocturnal is always pernicious, chiefly in the Dog-days; for then contrary Operations arise in our Body, that the sleep retracts the heat to the inward parts, and the heat of the Air to the outward parts, and at such time the Brain is filled with many Vapours, which afterwards being united and condensed into Water, descend to the inferiour parts, and increase the Rheum; and falling into divers parts of the Body, they are distinguished by several names, as is demonstrated by these Verses:

*Ad pedes si Rheuma fluit, tunc dico Catarrhum,
Ad fauces Bronchos, ad nares dico Corizam.*

And other evil Accidents do attend such an irregularity; therefore the Divine Providence has set apart the Day for Business and Labour, and the Night for Rest and Sleep; so that to sleep in the Day-time is to invert the Order of Nature, and disposes the Body to receive innumerable Infirmities; it begets Catarrhs, ill colour in the Face, renders the Milt heavy, offends the Nerves, causes Laziness, Imposthumes, and Fevers: And besides, who would deprive themselves (by a kind of a voluntary Death) of the glorious light of the Sun, and Day, which was created for Man to enjoy, to do whatsoever is requisite, to follow his Affairs, &c. whereas the Night being dark, obscure,

obscure, and silent, is only fit for Sleep, both for the coolness of the Air, and also for the quiet and tranquillity of the Body and Soul, for then no noise or rumours interrupt and disturb our Sleep; and therefore it is said;

*Si vis incolumem, si vis te reddere sanum,
Curas tolle graves, somnum fuge meridianum,
Parce mero, cœnato parum, nec sit tibi vanum,
Surgere post epulas, irasci crede profanum,
Nec miſtum retine, nec comprime fortiter anum.*

But if any necessity (as is said) compels a man to sleep in the day time, either by reason of night-watching, or to restore decayed strength, he may venture to sleep a little in the day-time, for the heat being withdrawn to the inward Parts, causes a better Concoction. But one may sleep in the long days sitting on a leather Chair, with the Head lifted up, but not bowed backwards or forward, but on one side, which thing causes less Evaporation to the Brain; but it is not good to sleep in a soft and delicious Bed, nor perfumed with Musk, or Amber, or Lignum Aloes, because there is too much ado, especially when no good but rather hurt proceeds from thence, for it offends the Brain, and makes the Head heavy: One ought also to avoid the contrary extream, and not to sleep upon Boards, or other hard things, which will break some Vein in the Breast.

Note, That you ought not to sleep a-nights with the Head, Arms, or Feet uncovered, for the coldness of extream Parts of the Body are very hurtful, and destructive to the Brain. You must also take this Caveat along with you, that is, not to

sleep in a Room whereto the Rays of the Moon have a free access, for there is scarce any thing more pernicious to the Head, and are a greater cause of Catarrhs, than if you should sleep in the open Air. Besides this, 'tis not good to sleep presently after Food, but to tarry at least two hours after, and the longer the better, for thereby the Victuals will be the better concocted. 'Tis yet more pernicious to sleep immediately after Dinner than after Supper, for then a man is wakened out of his Sleep before that his Head can concoct, or dispose of the Vapours which arise from his Food. 'Tis furthermore noxious to sleep with an empty Stomach, because it weakens the force of the Body; and in sleeping you should not make too many turns, for it causes the corruption of the Victuals in the Stomach, increases the Superfluities, and lastly, hinders the digestion of those matters, and the sending of them to their natural Places. So likewise sleeping with the Face upwards is greatly to be avoided, for it offends the Back and the Reins, hinders the Breathing, and is a Preparative to the noxious distempers of the Nerves, or Sinews; for the Superfluities go to the nape of the Neck and Back-bone, and to the back-Parts, so that they cannot be purged out by the Nose, nor the Mouth, nor by the other usual means, though it is true, that when we be troubled with any pain or infirmity of the Reins, 'tis best to sleep on the Back. The manner of Sleeping, to the end that Victuals may better descend to the bottom of the Stomach, is to begin your Sleep on the right side, continuing so the space of two hours; then to turn your self on the left side for a longer space, which nightly aids Digestion; for then the Liver
embra-

embraces the Victuals, as a Hen her Chickens, and lyes directly under the Stomach, like a Fire under a Cauldron, and so is caused a more ready and better Digestion: Afterwards in the end of your Sleep, you must turn on the right side again, to the end that the Food may more easily descend from the Stomach to the Liver, and that the superfluity of the first Digestion may find a more free passage to the Entrails. But when the Stomach is weak, the which you may know by the coldness which is perceived in its region, by all the sharp and sour Humours, and by the Spittle after the Food, which is insipid, and without taste, then it is better to begin your Sleep lying on your Belly, for such Sleep corroborates the Face, the Breast, and the Digestion; though it is naught for them who are troubled with Rheums in the Eyes, because it adds more Matter and Humours thereto: But at such time 'twill be better to apply to the Stomach a Pillow of soft Feathers and little, such as those of a Vulture; or instead of Feathers, you may fill the Pillow with the clippings of Scarlet. And amongst the things, which do mostly contribute to the expulsion of that coldness of the Stomach, is to hold embraced a fleshy Child, or a little fat Dog; which heating the Stomach do greatly aid Digestion. The quantity of Sleep ought to be taken till the Concoction in the Stomach is perfected, which may be known by the Urine, which when it looks clear as Water, does demonstrate that there remains some Crudity, or raw Juyce in the Veins, and therefore requires a longer Sleep; but when the Urine is of a Limmor, or bright yellow colour, it shews that the Juyce is fully concocted, and then that Sleep is sufficient.

But this time of Sleep is varied according to the diversity of the Complexions, of the Age, and of the Time: For those that are of a hot Complexion, digest their Victuals quickly, and for such six hours Sleep is sufficient; but those of a cold Constitution, (the digestive faculty being but weak in them) stand in need of a longer Sleep: Whence six hours Sleep is enough for any young Man, but for old Men, eight or nine hours at least; and it is always better that the Sleep should rather be too long, than a superfluous and overmuch Waking, whereby the Brain is weakened, whence many flegmatick Superfluities arise. And the Signs of a sufficient Sleep is a Lightness and Agility, which spreads it self over all the Body, and chiefly in the Brain, and the descent of the Food from the Stomach, and a desire to ease Nature, both of it and of the Urine, and a cessation of the weariness, caused by the fore-past waking; whereas the contrary Signs, that is, a heaviness of the Body, and Belches, which savour of the Victuals, signifie that more Sleep is required, the other not being sufficient. And you must know in brief, that a moderate Sleep restores the animal Faculties, helps the concoction of the Victuals, and of the crude Humours, causes a forgetfulness of Labour, and all sorrowful Thoughts, mitigates the grief of the Mind, moistens all the Members of the Body, restores all the wasted Faculties, augments the natural Heat, increases the radical Moisture, clarifies and strengthens the Sight, takes away Weariness, refreshing the tired Bodies, and keeps back Fluxes and Rheums. But if took immoderately, it makes the Head heavy, troubles the Mind, weakens the Memory, and all the animal Faculties, makes the
Body

Body cold, multiplies Flegm, extinguishes the natural Heat, induces a Nauseating, makes the Face pale, and is hurtful to all flegmatick Distempers. Now when a man has taken but small Rest, and cannot sleep, let him at least take some repose with his Eyes shut, which may supply the place of Sleep, and is almost as effectual. 'Tis observable besides, That in old Men, whose Stomach is cold, and Liver hot, 'tis necessary to begin their Sleep on the left side, for so the Stomach is heated, and the Food better concocted; the Stomach being warmed by the Liver, and on the contrary, the Liver being cooled.

C H A P. V.

Of Waking.

WAking is an intension, or rather an extension of the Soul, and the faculties thereof, to all the Parts of the Body, which when it is moderate, stirs up and excites all the Senses, disposes and orders the vital Faculties to their operation, expelling and driving forth all the superfluous Humours from the Body; but if immoderate and excessive, it begets Distempers in the Head, corrupts the temperature of the Brain, causes Madness, kindles the Humours, excites sharp and acrimonious Infirmities, makes men look lean and hunger-starved, of a pale and thin Complexion, weakens the concoctive Faculties, dissolves the Spirits,

ries, fills the Head with Vapours, makes the Eyes hollow, increases Heat, and inflames the Choler, hinders Digestion, and causes Crudities in the Stomach, because the natural Heat betakes it self to the outward Parts: And therefore let this be your Rule, that both Sleep and Waking be always moderate.

C H A P. V I.

Of Fulness.

FROM the eating of Food are collected many Superfluities, of which a great part is spent and consumed, (as we have shewed in its place) by Exercise; it is necessary therefore by some artifice to drive the remnant out of the Body. Now these Superfluities be divers, according to the different Places whence they proceed, as Spittle, Snout, Sweat, Urine, dregs of the Belly, and other sordities or filthiness of the Body, which if not driven out, are wont to beget many Infirmities, as Obstructions, Feavers, Pains, and Impostumes; for which reason we ought with all diligence to procure their Evacuation, for all those Distempers which proceed from Fulness, are cured by Evacuation; as on the contrary, those which are derived from Emptiness, are cured by Fulness. However superfluous Evacuation is to be forbidden, for by it the natural Heat and the Spirits are dissolved, for then their verrues are not powerful enough

enough in their operations; and the emptiness of the Stomach causes the Epilepsie, or Falling-sickness. We must therefore chiefly advertise you, that the Superfluities and Excrements of the Belly, and the Urine, every day morning and evening, or at least once a day be evacuated, for it is very necessary for ones health to keep the Body loose; and this is most profitable in the pains of the Gout, Stone, or Gravel in the Kidneys. This is done either by Art or Nature, with common Glysters, or with Oyl alone, or with a Suppository of Honey or Salt, of Butter, or of Soap; and you must not suffer these Superfluities to remain too long in the Belly, for they are very destructive both to the Head, and to all the Body. Every time therefore that a man shall perceive any heaviness in his Entrails, or in the Bladder, or in any other Place where the Superfluities are gathered together; and every time that he thinks there is a necessity thereof, let him suddenly excite Nature, and stir up a desire of sending it forth; for we see in many, that having for some time retained their Urine, they could not afterwards make Water, and have caused the Stone, Ruptures, &c. as likewise the keeping back of the Excrements, or the Wind, have occasioned Cholick pains: And therefore the *Schola Salerni* thus speaks thereof;

Nec miſtum retine, nec comprime fortiter anum,

Et

Quatuor ex vento veniunt in ventre retenta,

Spasmus, Hydrops, Colica, & Vertigo, hoc res probat ipsa.

We ought with all our might to avoid the superfluous repletion of Victuals and Drink, because they

they beget and foment many Evils, for from the overmuch Fulness, the natural faculties in the Stomach are weakened and oppressed, as on the contrary being empty, it causes the Falling-sickness. The Vessels when they are too full of Meats and Drinks, are in great danger either that they burst, or at least the natural heat is thereby suffocated; and in fat and big Bodies, a moderate abstinence is very necessary; and therefore the Gluttons do not grow at all, because their Meat does not digest it self, whence the Body is not nourished: And therefore the Philosopher being asked, *Why he did eat so little*; answered, *Ut vivam edo, non ut edam vivo*: Or according to the Italian Proverb, which is,

*Mangiar e ber per viver far mistiere,
Ma non gia viver per mangiare e bere.*

That is, We do not live to eat, but eat to live. For how many men be there, who being superfluously full, are in the end choaked and killed thereby? and nothing is worse than overmuch stuffing or cramming ones self, in such time when things are all plentiful; and it is often seen, that many who in a dearth or scarcity wanting Victuals, when things grow cheap and abound, do presently kill themselves, by too greedily eating. If therefore at any time by a disordinate and irregular Appetite, you should chance to over-eat your self, and that you perceive a nauseating and heaviness in the Stomach, which is occasioned either by the quality or quantity of the Food, then presently endeavour to vomit it forth, the which cleanses the Stomach, and takes away the heaviness of the Head. No less ought we to avoid too much abstinence from

from our Hood; for as too much fulness suffocates the natural heat, so emptiness dissolves it, whence afterwards divers and sundry Infirmities proceed,

C H A P. VII.

Of Baths.

Bathing is one kind of Evacuation; for being made of hot Water, they heat and moisten, take away all weariness, lessen the repletion or fulness of the Body, ease and mitigate the pains, mollifie, fatten, are good for Children, and for old persons before Meals, because they draw the nourishment to their Members, and corroborate them, and contribute to the dissipating their Superfluities, and driving them forth; and the Excrements of old persons being salt, Bathing does temperate them. The bathing in Wine is good for the pains in the Joynts and Nerves, the Palsie, Tremblings. Bathing in Oyl does wonderfully contribute to the healing of the Spasmus, Cramp, (or convulsion of the Nerves) in old men; as also against Chelick pains, gravel in the Kidneys, and stoppages in the Urine. Coming out of the Bath, you must dry your self with a hot Towel in the Winter, afterwards anoint all the Body with the oyl of sweet Almonds, or of Anise, or Camomil, then pare the Nails, and shave the soles of your Feet. The Senses are also comforted and Strengthened in a sweet smelling Bath, wherein may be

be boyled a sprig or two of Sage, and with this hot wash your Hands and Eyes once or twice a day : Old men ought also to be often chewing of Sage first washt in Wine, which to the Teeth and the Nerves is exceeding good. We must take heed too of staying too long in the Bath, for that weakens and dissolves the Strength, confounds the Intellect, causes Nauseating, Vomits, and the Syncope, or swooning Fits ; whereas staying in no longer than is necessary, it opens the Pores of the Skin, draws the nourishment to all the Members, begets an Appetite, attenuates the gross Humours, diminishes the Repletion, dissolves Windiness, takes away Weariness, mitigates Pains, provokes Sleep, binds the Belly : 'Tis bad for fat men, for in them it collects the Humours, and afterwards attracting them to each part of the Body, causes Impostumes. In short, going to the Bath, remember that :

*Balnea, Vina, Venus corrumpunt corpora nostra,
Conservant eadem, Balnea, Vina, Venus.*

Et

*Siquis ad interitum properet, via trita patebit,
Huc iter accelerant Balnea, Vina, Venus.*

C H A P. VIII.

Of Rubbing.

Frictions or Rubbings are very useful for the conservation of the Health, and chiefly for old men; and the operation and effects which proceed from thence are very great; for they hinder that the Humours do not fall into the Joynts, and help Digestion, and if performed in due time, (that is, having first eased the Body of its Excrements) clears the Body, opens the Pores, whereby the Superfluities are more easily evaporated, because it swiftly draws the Blood to the exterior Parts, thickens the slender Bodies, and attenuates the big, mollifies the hard, and hardens the soft, and finally kindles and corroborates the natural Heat, and excites the vital Faculties, whence the distribution and concoction of the Food is more easie and ready: And the Rubbing ought to be performed until it shall become delightful and pleasant; and 'tis very convenient for old men in the Summer and Autumn, if they first void the Excrements out of the Bladder and Belly; if old men by reason of their weakness or some occupation, cannot perform any Exercise, instead thereof let them use short and moderate Rubbing, as is said before.

It would be no hurt moreover, if at Spring, or in the fall of the Leaf, after the Equinox, with the counsel and advice of some learned and able Physician, you purge your self of those Superfluities, which

which remaining behind, do often give one some annoyance in Summer or Winter.

CHAP. IX.

Of Venery.

TH E chief end of venereal Pleasures, and carnal Copulation, ought to be the procreation of Children, which likewise is to be performed with none but a lawful Consort, joyned by holy Matrimony; and its use also ought to be moderate, and so it glads the Heart of man, stirs up the natural Heat, makes the Body light, mitigates the passions of the Mind, enlivens the Spirits and Senses: But the immoderate Venery weakens the Stomach, the Head, all the Senses, the Sinews, the Joynts, and hastens Death.

Those who desire to live chastly without a Woman, let them have recourse to Fasting. Let us seriously consider, what a wonderful invention of Nature it is to conserve the Species, by Generation, or begetting of new Animals, it being very reasonable that every one should give to another, that Life which he hath received from his Progenitor, and thereby obtain or procure, that his Child should render to his Father, when he is weak and old, that which the Child hath received from him, that is, nourishment and sustentation.

CHAP.

C H A P. X.

Of the Accidents of the Mind.

TH E Passions of the Mind have great power, and do much contribute to the changing of the Body, because they make a stirring and motion in the Humours, and in the Spirits, and these motions immoderate and sudden are raised from the Center of the Body to the Circumference; as Anger, Joy, &c. or from the Circumference to the Center, as Fear, and the like, from whence proceed great motions of the Spirits; and therefore we ought carefully to avoid such Passions, since it dries the Body, and alters it too much, troubling it, and changing it from its Natural Complexion; and therefore *Plato* calls these the Infirmities of the Mind, viz. Anger, Joy, Sorrow, Melancholy, Anxiety, or Anguish, Exclamation, Fury, Violence, Brawling, Contention, Hatred, Envy, Perplexity, Fear, Shame, unpleasant Thoughts, unbridled Desires, Boldness, Incontinence, Importunity, Iniquity, Ambition, Distrust, Hope, Despair, &c. All which Passions, besides the great hurt they do to the Body, do also very much offend the Mind; for Anger, and over-much Sorrow afflict the Spirits, dry the Bones, extenuate the Flesh, inflame and burn the Body, putting it into confusion out of its natural state; whence afterwards proceed many evils; as Catarrhs, and Fluxes in the Joynts, although these Passions when they are moderate, are sometimes

times good for Men, and does not a little contribute to their Health. For Example, Anger excites and increases the Natural heat, and oftentimes it is good to be Angry, to repair that Natural heat, and to collect the Blood in the Veins; and therefore in cold Infirmities Anger is to be stirred up, as on the contrary, in hot it is to be avoided. Besides this, the Passion of the Mind, to wit, Melancholy, weakens the Digestion, whereas Joy and Gladness fortifies it. And this is the chiefest and truest Reason why Men, more than all other Creatures are exposed to Crudities, because the Beasts and irrational Animals, although they eat to satiety, nevertheless do not hinder the Natural Virtue which concocts the Food; for the concoctive virtue and the appetitive is equal in them; but Men by their divers thoughts and perturbations of their Mind, divert this Virtue from its Operation; and though they eat moderately, yet they fall into Crudities, whence proceed many Infirmities; and therefore a Man by all possible means to avoid the thoughts of sad and dolorous subjects, and all other things which may any wise disturb the Mind, and always to hope well of every thing; for to have a chearful Mind in all Infirmities is good, whereas the contrary is as bad; neither is it good a long while to dwell upon Thoughts, for it is said, *L'Imaginatione fa il caso*. You must keep your self also from frequent weeping, from great fury, and from an appetite or desire of Revenge; for these things weaken the Brain, and hinder the digestion of the Matter; so also superfluous Fear weakens the Virtues: And all these Accidents of the Mind hinder concoction, and alter the natural state of the
Body

Body. For Fear withdraws the Spirits and the Blood, attracting them inwardly to the Heart, whence the Members grow cold, the Body pale, causing tremblings, the Voice is interrupted, and the whole force of the Body is deficient; for Fear, whilst the Evil feared is expected, causes a beating of the Heart, which causes a commotion of the Spirits, the which being moved, disturb all the Blood; whence afterwards are occasioned Crudities and Putrefactions. Anger is a vehement mover of Heat, which pours out it self in the outward parts with great violence; and therefore with Anger the Face looks red, and the Body is more apt to all Wickedness: Anger furthermore moves the Heart to Revenge, the which moved, easily inflames the Body, and dry it, and by its fervour all the Faculties of the Soul are confounded; and therefore 'tis said, Anger is an inflammation of the Blood about the Midriff, by reason of a desire of Revenge; and therefore those that be Angry, have a strong and big pulse, whereas the fearful have a small and weak, because the Heat returns inward. But in these cases, the Natural heat one while retires within, another while outwards, both one and the other of these Motions discover themselves in shame, that first the heat retreats within, afterwards comes out, which not returning, causes fear, and not shame. If after those things which a Man suddenly suffers, if then he grows passionate, by little and little 'twill cause sorrow, which spoils and corrupts the Nature of Men, extenuating, cooling, and drying his Body, darkens the Spirits, obscures the Wit, and clouds the Judgment, weakens the Memory, and hinders the Reason; and often-times
by

by these sudden motions of the Mind is caused sudden Death; for either the Faculties of the Mind (which consist in heat) are dissolved, or else are extinguished by too much cold: And there are many who have perished by over-much fear and sorrow, which driving all the Blood and Spirits to the Heart, suffocates the Heart, whereupon follows immediate Death. And therefore *Rutilius* being denied the Consulship, which he earnestly sought after, suddenly expired: And the same thing happen'd to *Marcus Lepidus*, by a superfluous grief after the Divorce from his Wife. We read likewise that many by an excess of Joy have died, as also by sudden grief or fear, though never any by too much Anger. By a great and sudden Joy the Animal Spirits being loosned, are transported to the external parts, and dissolve themselves; and thence the Heart being forsaken and destitute of the Blood and Spirits, grows cold, whereby many, especially those that are very timorous and cowardly, have lost their Lives. Many others moreover, have died of shame, as is read of *Homer* and *Diodorus*; for which cause these Passions of the Mind ought always to be used with a certain Mediocrity, or Moderateness; and chiefly Joy ought to be accompanied with a moderate Laughing, which thing excites the Natural heat, temperates and purifies all the Animal Spirits, corroborates the other Faculties, aids Digestion, clears and subtilates the Wit, and renders a Man able for all Businesses, preserves Youth, and finally prolongs the Life; and Joy is good for all Persons, except such as have need to become lean, because it fattens the Body, and multiplies the flesh and moisture. In short, nothing is more
neces-

necessary for the conservation of the Heart, than to live gladly and merrily; not to trouble ones self, or be angry, always to have a good hope of health. let all these things be done moderately, for Mediocrity ought always to be your aim; and therefore says *Hippocrates*, let your cares and fatigues, your eating and drinking, sleep, and Venereal Pleasures, let all these things be moderate: for,

*Est modus in rebus, sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.*

That Man therefore that loves his Health, let him delight in Gardens, frequent green and pleasant places; let him converse with merry and jovial Friends, with Musick and Songs; for by these things the Spirits are restored, and as the force and strength of a Man is increased by good Victuals, Wine, sweet Smells, by Tranquility and Gladness, by flying of Cares and troublesome Affairs, which render a Man sad; and by frequenting the Company of merry Companions; so likewise it is good to hear Stories, Tales, and pleasant Discourses, and to read some delightful Subject; and in reading, great care is to be taken not to read with the Head in the Bosom, but lifted up, and to read with Spectacles or a Magnifying-Glass, which strengthens the sight. Besides this, it much contributes to mans delight to keep Singing-Birds. No less pleasant and wholesome is it to enjoy a sweet and clear Air, to walk sometimes in the Fields, to rise betimes in the Morning, than which there is nothing in the World that cheers and glads the Heart of Man; and

and (as *Aristotle* witnesses) does wonderfully contribute to the Health, and to the Studies. Finally, in Trouble and Adversity let a Man defend himself from slackness and dejection of Mind; as likewise in Prosperity from an extream Joy, which knows no bounds; as the *Lyrick Poet Horace* does well advise us in these Verses:

*Rebus angustis animosus atque
Fortis appare, sapienter idem
Contrahes vento nimium secundo
Turgida vela.*

Et

*Aequam memento rebus in arduis
Servare vitam, non secus in bonis
Ab insolenti temperatam letitiâ.*

We ought therefore with all care well to compose our Mind, endeavouring with all our power to know the Truth, for this is the *Ambrosia* of the Gods, whereby the Mind is nourished; and by the frequency of good Studies to consolidate and establish the affectionate motions of the Mind, to the end, that sorrow and other ill Desires and Passions may be expelled and driven forth; for we ought not to suffer them to have so great predomination over our wills, that they shall be able to byass our Affections, and turn them out of the right way, and to destroy our Bodies; setting before our selves therefore Philosophy, which is the Medicine of the Mind, to extirpate thence all Evils, let us be guided thereby, borrowing from thence such Rules that may render our Life happy and blessed.

CHAP. XI.

Of Meat and Drink.

Finally, towards the preservation of the Health of Humane Bodies, Meat and Drink are the principal Instruments, because without it neither healthy nor unhealthy, distempered nor undistempered, are able to live; therefore there is no question but that the use of Food is absolutely necessary; for our Bodies being in a continual Flux, which every hour, and every moment of time does consume and dissolve the Spirits of the Body, and likewise the Humours and the solid parts, if another like substance instead of that which is dissolved, is not introduced, Death will in a short while follow thereupon; to supply which defect, the Almighty Creator of all things, by his great Benevolence has provided for Men Meats and Drinks; and to the end, that by Food may be restored all that which was wasted from the more dry substance; and with Drinks, all that was diminished from the Humid substance. In Food therefore it is considered the Goodness, the quantity, the custom, the choice, the order, the time, the nature, the place, and the Age.

First therefore the Goodness; and therefore that is good Food which is light, and of subtil Digestion, easily concocted, and in a short time descends from the Stomack, and is of good Juice; that Food is of good Juice which begets good Blood,

Blood, and good Blood is that which is temperate in the first Degree, not too thin nor too thick; not sharp nor biting, not bitter, not salt nor sour: The good Food is that which is easily digested, and such are those that have a tender substance, and are easily dissolved, as Eggs, flesh of small Birds, to wit, of Pheasants, Hens, &c. but those Foods are of a difficult digestion which have a contrary substance, such as are Foods made of Paste or Dough, unleavened or hard Bread, Coleworts, Old Cheese, Beans, Lupins, Garlic, Onions, and the Entrails of Birds or Beasts, such things are to be avoided. Choose therefore those Foods which with their wholsom and laudable Juice restore the radical Moisture; or else let them not be gross and excrementious: For the Natural Heat, if weak, especially of Old Men, cannot digest Meats of an heavy and gross substance; and on the other side, let not the Meat be weak, that is, of small Nourishment; for such cause a shortness and diminution of our Lives.

The Quantity of Foods is corrupted by the abundance of it; for so much Food ought to be taken, as the strength can conveniently bear, that is, whereby it may be restored, and not over-loaden or prest down, and that may be easily digested; for the Natural heat being weak and infirm, it cannot be concocted, and thereupon follow many Distempers; and therefore 'tis said, those that eat large Meals ought not to be merry and jocond; for though they do not find the punishment thereof at present, yet they can never long escape the danger. Let therefore the use of Foods be moderate; for as Gluttony is destructive, so an extraordinary abstinence is no less hurtful.

He therefore that studies the preservation of his Health, let him never eat to satiety, but so, that after Dinner he may perceive some relicks of an Appetite remaining; for he that does otherwise, shall suffer all Acids, cholerick Fluxes above and below, a loathing of your Food, a loss of the Appetite, heaviness of the Head, pain of the Stomach, Obstructions of the Liver and the Milt, Dysentery, or Bloody-flux, and finally, Malignant Fevers.

And therefore it is better always to leave something to Nature; for those which fill themselves too much, do greatly endanger their Lives, and thereby either the Natural heat is suffocated, or some Vein is broken; for from too much Food proceed several Infirmities, and from those Infirmities Death.

Observe therefore in every thing, but especially in your Diet, this good and laudable Proverb, viz. *Nequid nimis*, Too much of one thing is good for nothing; which ought to be a Maxim not only for the Sick, but also for those that are in Health; and the former ought always to observe a strict Rule and Measure of their Diet, for different Infirmities require different measures of Food; for in long and Chronical Distempers there is need of a more hearty and large Diet, whereas a more slender is requisite in sharp and acute Distempers, or when the Disease shall be in its height and prime, it is good to use an harmless and least nourishing Food; but we ought always to observe how much the strength can bear, and how long it is able to subsist with this sort of Food.

The Quality of the Food, as well in Healthy as in Sick Persons, is known by the Complexion, the
which

which in the former is to be preserved by Food of a like temperament; but in the latter, that is, in distempered People, Food of a contrary quality is requisite; so that with a moist Complexion dry Meats do agree, and on the contrary, moist Foods with a dry temperament; and therefore moist Foods are convenient for those that are of a moist Constitution, as Children; or for those that are troubled with some dry Distemper, to wit, Fevers or Agues. Such Foods therefore are to be chosen, which according to the variety of each Complexion is convenient. Let those of a Sanguine Complexion avoid hot and moist Meats, and such as beget much Blood; let Cholerick Persons shun such Food as produces Choler, and so likewise the Phlegmatick and Melancholy Men, let them defend themselves from those things which beget the like Humours; and therefore the Sanguine and Cholerick Men are to abstain from all sweet things, as Honey, Sugar, Butter, Oyl, Nuts, and the like; and rather to make use of Vinegar, Verjuice, the sour Juice of Limons, Citrons, and Pomegranats. Moreover, the Food ought not to exceed in any quality; for those which exceed in heat, dry up the Blood, as Sage, Pepper, Garlicke, Nasturtium, or Water-cresses, and the like; and if that heat shall happen to be watry, as in Melons, it causes putrefaction; and, if poisonous, as in the Mushromes, it often kills a Man; if moist, it putrefies, and opilates; and if the heat shall be dry, it consumes and weakens the Body. But if the Food is too cold, it mortifies and congeals, as Lettices, Purslain, and Cucumbers: The fit and oily Meats loosen the Belly, moisten and increase Flegm, makes over-much sleep, and hinders

den Digestion. Sweet Foods cause Obstructions, the bitter do not nourish at all, but dry the Blood; the salt heat and dry, opilate, and are hurtful to the Stomach; the sharp by their heat fill the Head, and disturb the Mind, as Leeks, Garlick, and salted Meats: The rough and astringent bind and obstruct, and beget melancholy Blood; the sharp causes Melancholy, burs finewy Members, and therefore do hasten Old Age.

The Use and Custom in our Diet is of great moment, whence the Ancients affirmed, that *Usum est altera Natura*. Custom is a second Nature: Wherefore as in the Food it is good to have respect to the Temper; so it is no less necessary to observe the Custom, the which is one of the principal Roots and Foundations in the preservation of the Health, and in the continuation of Infirmities: But here you ought to take notice, that if such a Custom be naught, you ought by little and little to change it into a good one, but a sudden change is altogether to be avoided, as very dangerous; therefore it is good to accustom ones self to every thing, to the end that a sudden change may not in any wise be hurtful.

The Order also is to be observed in our Diet; whence Meats easie to digest, easie to go down, and the most tender, if they are taken after Meals, swim on top, and corrupt. The things of an easie Digestion are known by the facility of eating them; and you may conclude them such which are quickly roasted.

Such there ought always to precede Food of a contrary quality; that is, of difficult Concoction: And if you have roast and boyled Meat together, begin with the boyled, as being the most easie to

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be digested; and the same is to be understood of soft Eggs and Milk. The things therefore of an easie digestion, are to be taken before hard, moist before dry, liquid before solid, and Laxatives before Astringents: All this is meant of a Stomach which is in no wise indisposed. The Delectation likewise is to be considered; for by how much the more pleasing the Meat is, so much the more easily 'tis digested, and by the Stomach more willingly is received: But you must take notice, that you ought not at any time yield that unwholesome Meat should be given to sick persons, but you may sometimes permit them to have a little of such Food as will hurt but little, and such whereof the badness may easily be corrected.

The time and season to take any Food, is when the Stomach is empty, having quite concocted the precedent Viſual; and in the Morning, before the Air grows too hot; and in the Evening, when the Air begins to be less hot, but with limitation, that eight hours intervene betwixt one Meal and another: And in the Summer you must eat in cool Places, and be thinly cloathed, and free from Sweating, but in the Winter the contrary is best. Besides, when you perceive a good Appetite, it is not good long to defer eating; for the abstaining from Food when you are hungry, fills the Stomach with putrid Humours, because the Stomach at such time as it has an appetite, not receiving any nourishment wherewithal to sustain it, does attract the circumjacent Superfluities, filling it self with naughty Humours. The Sick in the time of their Fits ought not to eat any thing. 'Tis also necessary to take notice of the time of the Year; for in the Winter, which is cold and moist, you ought

to eat liberally, and drink but little, but let the Wine be strong. In the Summer, which is hot and dry, little Food is sufficient, and very temperate. In the Spring you must eat a little less than in Winter, but drink a little more. So in Autumn eat a little more than in Summer, but drink less, and less Water with your Wine: And therefore to this purpose is said;

Temporibus Veris modice prandere juberis,

Sed calor Aestas in dapibus nocet immoderatis;

Autumnal fructus caveas ne sint tibi luctus,

De mensa sume quantumvis tempore Bruma.

In Summer the Food is to be considered: To young Children moist Victuals best agree; but to young men, being hot and dry, the contrary Food is most convenient. For old men, such Food as heats is best, and moistens their solid Parts. Moreover, Children should eat often, to render their natural Heat more strong; but old men seldom, their Heat being weak. Infants and Children require more Nourishment; but a lesser quantity is sufficient for middle-aged and old Men, who can very easily undergo Fasting, but young Men hardly, and Children not at all, especially if they be lively and vigorous.

The Climate likewise, or Place of their Growth, is to be considered in Foods, viz. of Herbs, Fruits, and Flesh. For Muttons in Italy and Greece are not very good; but in France and Spain are more sweet, and more wholsom: On the contrary, the flesh of Veal and of Pidgeons are in Italy better than in France or Spain; and this proceeds either from a purer Air or sweeter Soyl in those Countreys.

And lastly, the Nature of each one, and the particular Propriety, is to be considered; and therefore it is necessary that the best Physician be a Philosopher, for some have loathed and abhorred Cheese, others Wine, others Garlick, &c. Some that are lean, and of an hot and dry Complexion, desire to eat two or three times a day; others that are fat and moist, are content with one Meal a day, for to those that have a fat and big Body, two Meals a day is very hurtful.

Besides all these things, it will not be amiss to observe in your Diet these following Instructions.

1. Eat not to Satiety, for if you should eat more Food than the Stomach is well able to bear, thence proceed infinite Crudities; and therefore it is better to abstain a little, than to cram your self too full; for as it is written, Gluttony kills more than the Sword; for the superfluous abundance of Vi-
tuals suffocates the natural Heat, as too great a plenty of Oyl puts out the flame of a Candle; and therefore it is good to rise from the Table with an Appetite, as it is bad to eat without an Appetite.

2. The great variety and diversity of Foods is to be avoided, because they beget many Distempers, especially if those Foods be of contrary qualities, for their Concoction is weakned and corrupted; and as the variety of Meats delights the Palate, so it hurts the Health; whence a wise man being asked, Why he contented himself with one only dish of Meat at Meals; replied, Because he would not make work for the Physician. So that one single Food at one time is sufficient and most wholesom, whereas the diversity of Tasts is hurtful, and the multitude of Viands most pernicious:

And

And therefore our Ancestors lived much longer than we, because they never used but one simple sort of Food, that is, Bread and Flesh, whereas we using so great an abundance of all things, our Life is shortned, and exposed to so many Infirmities. Do not we see the Horses, the Cows, and other irrational Creatures, how they are troubled but with few Diseases, only by a constant use of one and the same sort of Food? And therefore a great Philosopher coming into *Italy*, wondred at two things, That the Men eat twice a day, and that they never slept alone.

3. That being at the Table, you ought not to discourse much, to the end that the time may not be prolonged at the Table, and that the first Food may not digest before the last, and so the parts of the Food become unequal, whence proceeds Corruption and Putrefaction.

4. That you do remain a little while, not adding Victuals to Victuals, before the first be digested.

5. That the Food be well chewed, for that is called the first Concoction, and is as it were an half Digestion; whereas an imperfect Chewing hinders and retards Digestion: One ought not therefore to swallow it down whole, as the Gluttons do, but first chew it sufficiently, till it become very small, and then swallow it down.

6. That all hot Meat is better than cold, especially in Winter, for the actual heat of the Food temperates and allays the coldness of the Drink; but you must not therefore eat the most hot. Hot Meats indeed do most please the Palate, for Hunger being a desire of hot and dry, we always cover hot Food, whereas Thirst being a desire of cold and moist, it requires cool things.

7. That in the Winter we use gross Meats, for at that time the natural Heat is more united in the inner Parts ; but in the Summer the contrary happens, and therefore at such time a light and slender Food is most convenient, the natural Heat being then but weak.

8. That the quantity of the Meat be double to that of the Drink, the Bread twice as much as Eggs, thrice as much as Flesh, and four times as much as Fish, Herbs and Fruits.

9. That you do not use Broths too much at Meals, for it causes the Food to swim in the Stomach, loosning and taking away the Appetite, begets too much moisture , whence afterwards proceed divers Infirmities ; whereas those which eat dry Meats, live much longer.

10. And lastly, Because in Meats and Drinks it is hard to perform every thing exactly, and never to mistake. Therefore let this be your general Rule, That if at any time you eat naughty Meat, it ought to be tempered and allayed by its contrary.

What is to be done after Meals.

AFTER eating always take some astringent thing, without drinking any thing, or at least but a little after it, as Pears, Medlars, Quinces, Cheese, or a glass of Water ; which things do as it were seal up the mouth of the Stomach, whereby the natural Heat becomes more strong, and hinders the Vapours from mounting up into the Head. Many take half a score Coriander-seeds sugred ; others a piece of Marmalade of Quinces, which helps

helps Digestion and the weakness of the Stomach :
And after Meat it is good to walk a little, and
moderately, and then to sit down ; whence is said,
Post prandium flabis, aut gradu lento meabis.

Which ought to be biggest, Dinner or Supper ?

MAny affirm, that the Supper ought to be larger than the Dinner, especially in Winter, since that the Natural heat strengthens it self in the Night ; but the contrary ought to be practised in Summer, or if a Man be indisposed and infirm, then the Dinner is to be the largest, unless he be troubled with fits and accessions of the Ague : For that a large Supper is more wholsom, the reason they say is this ; because the coldness of the Night recalls the Natural heat to the inward parts, whereby the Digestion and Concoction of the Food is much bettered ; besides that, sleep does best of all concoct the Food, not only in the Stomach, but also through all the parts of the Body ; but in waking we see the contrary happen : For the Natural heat extending it self to the exterior parts, leaves the interior quite debilitate, or at least, that which remains is very weak. To this Opinion our Use and Custom is altogether contrary, chiefly in those who are exposed to Catarrhs, and Phlegmatick Distempers ; for at Night the Natural heat, weary and tired by the businesses of the Day, is not so strong and robust as in the Morning ; and at Night the Food of the Morning is not well concocted. The resolution of this doubt is, that the Supper ought to be light, especially for them whose Bodies are sub-

ject to Night-Distempers; as Rheums, Defluxions, and the like; besides that, from a large Supper are created many evaporations in the Head, whereby it is not a little offended; and therefore if the Brain be any ways indisposed, a little Supper is sufficient, notwithstanding that there is a longer space of time betwixt Supper and Dinner, than betwixt Dinner and Supper; and therefore that at Night a greater quantity of Victuals will be concocted, because it is not the number of hours, but the working of the Faculties which concocts; which in the Morning by reason of sleep is stronger; and therefore at this time a larger proportion of Food is more agreeable than at Night; For,

Ex magna cœna stomacho fit maxima pœna,

Ut sis nocte levis, sis tibi cœna brevis.

Cœna levis vel cœna brevis fit raro molesta.

Magna nocet, Medicina docet, res est manifesta.

An Advertisement concerning Corn.

Corn is called by several Names, according to the several sorts thereof, viz. Maize, Rye, Barley, Wheat, and Spelt, &c. The good are known by their Colour, Weight, Order, and Age; for the new and green Corn is too moist, and viscous, and difficult to digest, and very windy. The old Corn is dry, and nourishes little.

C H A P. XIII.

Of Maslin.

Name. **I**T is called in *Latin*, *Far*; in *English*, *Maslin*; made of Wheat and Rye, or Wheat and Barley.

Choice. The best Maslin is that which is fresh, and very clean.

Quality. It has the same quality as Wheat and Barley; but it is temperate in the first Degree.

Commodity. Maslin is of great Nourishment, and therefore eaten with Meat, it nourishes wonderfully, and fattens those that are lean, being more nourishing than Barley; and because it is of a gross nourishment, it is good against Fluxes and Catarrhs, as well as Rice; but boyled well in fat Broth, it softens the Body. The *Romans* used it to make Bread, and it would endure many Years.

Maslin is made of Wheat and Rye, putting it in Water by little and little, afterwards beat it in a Mortar, and dry it in the Sun, whereby it thickly grinds, so that of one Grain are made four or five parts; and being dry, may be kept a long time, and is of good Nourishment, in such manner, that it corrects the vicious and naughty Humours of the Stomach. Being not well boyled and prepared it begets gross and slimy Humours, and is windy, and if eaten by those who have a weak Stomach, it hardly digests it self; and therefore it is not good for Old Men, and if used too often, it very much

much opilates and obstructs the Liver, and causes the Gravel in the Kidneys.

Remedy. The hurt of Maſlin is corrected if it be well baked with Vinegar and Garlick; and if it be seasoned with Honey or Sugar, it loses its clamminess, and is easily digested; and being boyled in good Broth, it is an excellent Food for those that are in Health; and for Sick also, provided it be moderately eaten. In many places they make Cakes of it, which, if well seasoned, are pleasant to the taste, and of great and good Nourishment.

CHAP. XIV.

Of Wheat.

Name. IN Latine it is called *Triticum*; in English, Wheat.

Kinds. There be many sorts of Wheat, named from their Country, their Colour, their Quality, their Shape, from the quantity of their Ears, and from their largeness.

Choice. The best Wheat is that which is through-ripe, thick, and hard; so that you can scarce break it with your Teeth; and that which grows in fat Ground, free from all mixture, full, heavy, smooth, clear, of a Golden colour, and is ripe in less than three Months time. That which is gathered in the Mountains is the best, especially in Italy, which surpasses all the rest.

Commodity. It nourishes greatly, and its nourishment is solid, and very much strengthens.

The

The Flower of Wheat boyled in Milk or Water, with a little Butter, cures the hardness of the Throat, looses Coughs, is good for those that spit Blood, breaks the Ulcers in the Breasts, and in Water with Honey, it mitigates internal Inflammations.

Use. It is a little hard and heavy Food so digests, breeds some gross and viscusous Humours; being not well baked, it begets Windiness, and the Stone in the Kidneys and Bladder, and multiplies the Worms in the Belly.

Remedy. The few ill qualities of the Wheat are corrected, if it be well baked, and seasoned with good Spices, whereby it becomes less windy, and is much more easily digested.

CHAPTER XV.

Of Barley.

Barley is called *Hordeum*, in English, *Barley* in Latin.

Kinds. There be several sorts thereof, as may be seen by the Grain and Ears, different in shape and largeness, and also in number of

Choice. The best Barley is that which is thick, weighty, smooth, white, betwixt old and new.

Qualities. Barley is cold and dry in the first degree; besides that, it has something of an alterative or cleansing Nature; its flower is more drying than Bean-flower, and it nourishes much less than Wheat.

Commodity. Barley nourishes, and easily converts it self into flesh, and is of great use in several things of Physick; it opens the opilations of the Bladder by its absterfive faculty, and with its other qualities it allays the sharpness of the Humours. Barley-Cakes are of a moist and absterfive quality; it may fitly be given to feverish Persons, for it extinguishes their Thirst; it is very good for the pains and infirmities of the Breast, and an excellent Remedy in Hectick Fevers, because it is of a good and large Nourishment; and though it be cold, 'tis nevertheless easie to be digested, and qualifies the Breast, facilitates spitting, lessens the Cough, and cleanses the Lungs. But those are mistaken, who desiring that it should be absterfive, throw away the decoction thereof, and instead of it mix therewith Chicken-broth; for this vertue goes away with its decoction; and when you have need of cleansing, boyl the Barley with its husk, but without that, it dries and refreshes.

Hurt. Barley is windy, and Bread made thereof begets cold and gross Humours. Barley-broth soon grows sour; being windy, it does not at all agree with the Stomach.

Remedy. Barley-broth being carefully boyled together with Hyssop, Spikenard, or Cinnamon, is less windy, and more acceptable to the Stomach, and nourishes far better, especially if you add thereto a little Sugar.

CHAP. XVI.

Of Rye.

Name. IN *Latine*, *Secale*; in *English*, *Rye*.

Choice. The biggest, fullest, and most heavy Rye is the best.

Qualities. It is by Nature hot and dry; - it is hotter than Barley, yet not so hot as Wheat.

Commodity. Rye, of which Bread is made in some parts of this Kingdom, by reason of its delicious Sweetness and moisture, is frequently mixed with Wheaten.

Use. The Bread which is made thereof, is of an harder concoction than that of Wheat, and windy, causing griping pails.

Remedy. If mixed with Wheaten Bread, the one qualifies the malignities of tother.

CHAP. XVII.

Of Oats.

Name. IN *Latine*, *Avena*; in *English*, *Oats*.

Choice. The bright, long, and large Oats are esteemed the best.

Quality. They are almost of the same Nature with Rice, but cold and dry.

Commodity. They stop fluxes of the Belly, and looseness, and are very useful in Pottages and Broths, which may be given to sick or well.

Hurt.

Hurt. All their hurt is, they afford but little Nourishment.

Remedy. Ale made of Oat-meal, call'd Oat-Ale, is very good and wholesom.

CHAP. XVIII.

Of Bread.

Name. **I**N Latin, *Panis*; in English, *Bread*; and it is so called, because it feeds and nourishes us; or else from the Greek word *Πᾶν*, because it may be used with all sorts of Food, and is not insipid or disagreeing with their taste and favour.

Kinds. By the substance, and several ways of making it, the difference and variety of Bread is distinguished.

Choice. Bread made of good Wheat, well leavened, and well baked, with a little Salt, is the best.

Quality. 'Tis hot and dry in the first degree.

Commodity. Bread well made, nourishes strongly. Bread has three parts, that is, the thick Crust, the thin, and the Pith. The thin Crust is the best, of good solid nourishment, and very wholesom.

Fine white Bread is quickly digested.

Use. Bread that is not thoroughly baked, ill kneaded, and without Sale, is very hurtful and unwholesom, especially in smoky Cities. Unleavened Bread and Cakes baked under the Ashes are naughty, for they cause Obstructions, and will

not

not easily be digested. Bread that is made of Darnel and Cockle causes the Head-ach, hurts and dazles the Eye-sight. Bread of Spelt is hard to be digested.

Remedy. Bread will cause no hurt, if it be always well kneaded, and moderately salted, and baked in an Oven not over-heated. These things take away any ill quality in the Bread.

Advertisements concerning all sorts of Pulse.

ALl sorts of Pulse are little graceful and sweet to the Taste, and therefore they are not used by all Nations; Not of any esteem among Persons of Quality; nor are they much eaten in Germany and Greece, for they are hardly digested either raw, boyled, or parched, and being eaten, they cause Pains in the Joynts, and the Gour; they are both windy, and inflame, or passing, and therefore they are not contented by the Rules of Health, neither at the beginning, nor end of a Meal, either at the beginning, for it causes the after Food, which comes after, to rise in the Stomach; nor at the end, because it begets Melancholy and bad Sleeps, causing Windiness, and all that open the orifice of the Stomach, exhaling the Heat, and hinder Digestion: But using it sometimes, it is to be taken betwixt other Victuals, for thereby its malignity and naughty qualities are corrected.

CHAP. XIX.

Of Vetches, or Pease.

Name. IN Latin, *Cicer*; in English, *Chich-pease*, or *Vetches*.

Kinds. These are red, black and white; the red sort is called *Venerenum*, because more than the other two it excites Venery; the black, *Cicer arietinum*, because of the resemblance to a Rams-head.

Qualities. They are hot and dry in the first degree; the red are hotter than the white; they digest, cut, cleanse, and evacuate.

Choice. Those are the best which are large full, not hollow, nor worm-eaten; and the white serve better for Meat than Physick, but the others are more usual in Medicines, than as ordinary Food.

Commodity. Chich-pease are of a great Nourishment, apt to loosen the Belly, and provoke Urine, to beget Milk, and Seed, whence they excite Venery, provoke the monthly Courses; and the *Cicer arietinum* more strongly provokes the Urine than all the rest, cleanses the Liver, removes the obstructions of the Milt, breaks the Stone, causes good Colour, contributes to the Lights, purges the Breast, clears the Voice, and facilitates Child-birth.

Hurt. Chich-pease do indeed nourish greatly, but they are windy, and if eaten fresh, or ill boyled, beget many Superfluities in the Body, and in the Intestines, or inward Parts, and are hurtful and very pernicious to the Reins and the Bladder.

Re-

Remedy. They are less hurtful if they be steep in Water during the space of one whole night, to soften them, and boyling with them Rosemary, Sage, Garlick, and the Roots of Petroselinum, or Stone-parsley, by some called wild Alexander; but you must rather use their Broth, than the Pease themselves, with boyled Wine mixed therewith, and Cinamon, but it must be eaten in a small quantity.

CHAP. XX.

Of Beans.

Name. IN Latin, *Faba*; in English, *Beans*.

Choice. The Bean is that which is big and clear, shining, without Spots, and is not Worm-eaten.

Qualities. It is cold and dry in the first degree, but the green are cold and moist, and they are but little more than temperate in cooling and drying; they bind, loosen, cleanse, fatten, and are windy: Beans are good at the cold time of the year for the Countrey-men, and the fresh are good for those whose Stomach is hot.

Commodity. Beans are very nourishing, purge the Breast, and the Lungs, and therefore are good for the Cough, and make the Voice clear: The Decoction thereof being drunk, hinders the Stone in the Kidneys and Bladder; and the Bean by a certain propriety and quality thereof hinders the Distillations and Defluxions from falling into the Breast, which would cause great Coughs; it pro-
vokes

vokes Sleep, and is good against the Megrims.

Hurt. It breeds soft and spongy Flesh, having the same effects in Flesh, as Corn in Pyes or Puddings; it swells the Body, begets cholick Distempers, troubles all the Senses, renders the Wit gross and stupid, causes turbulent Sleeps, and full of trouble. The green do cause very much Excrement, and nourish more lightly, hurt those which are troubled with Pains in the Head, beget Windiness, gross Humours and Obstructions.

Remedy. The French-bean is the most secure, and least windy. The *Favetta*, or Small-bean, much used by the *Italians* in Lent, fryed with Oyl, is least windy. Beans boyled with Salt, Oregan, and Fennel, is very good; as likewise if you boyl them with an Onion, or eat that raw with them: If you boyl them without their Husks, with Leeks, adding thereto Saffron, Pepper, Cinnamon, or Cummin; these things take away their Windiness, and do not puff up, but are more easily digested. In short, they ought to be corrected with hot and attenuating things.

CHAP. XXI.

Of Lupins.

Name. IN Latin 'tis called *Lupinus*; in English, *Lupins*, or *Kidney-beans*.

Kind. There be two sorts of *Lupins*, *Garden-Lupins*, and *wild*, but these latter are not used in Food.

Choice. You must choose those which are sound, large, and heavy.

Qua-

Qualities. The Lupins are hot and dry in the second degree.

Commodity. The Lupins that are first boyled, and afterwards beaten in Water, nourish best; and thus eaten, they excite the Appetite, and take away the nauſeating of the Stomach; they kill the Worms, open the obſtructions of the Liver and Milt, and make one have a good Colour. The Bread is good wherewith the flower of Lupins and Beans is mixed, ſweetning firſt the Lupins, and drying them in an Oven, afterwards pounding them; for this being added to the flower of Wheat, makes excellent Bread, eaſie to be digeſted, and wholeſom, if it be made and preſerved well.

Hurt. They beget groſs Nouriſhment, and are of themſelves hard to be concocted, being of an hard and earthy Subſtance.

Remedy. Firſt boyled, and afterwards beat in Water, they are leſs hurtful, eſpecially eaten with Salt, or ſome Spice.

CHAP. XXII.

Of Peaſe.

Name. [N Latin, *Piſum*; in English *Peaſe*.

Choice. The freſh and tender are the beſt, and not Worm eaten.

Qualities. The freſh are cold in the ſecond degree, and dry in the firſt, and moiſt temperately: They dry ſomething leſs than Beans, and reſreſh; nor are ſo windy as Beans, and have not much of an abſterſive faculty.

Commodity. They beget good Nourishment, and they are eaten as the Beans, but they are different in this, that Pease are not so windy or absterfivē, and therefore are not so easily evacuated out of the Body as Beans; but boyling Beets with them, they loosen the Body. The fresh or green Pease are very pleasant to the Taste, stir up the Appetite, cleanse the Breast, expel Coughs; they are good for an Asthma, and all the Distempers of the Breast: these fresh may be dryed in the shade, and eaten in Winter, for they are very agreeable to the Palate.

Hurt. They beget Windiness. The fresh Pease eaten with their Cods, are laxative, cause Sighs, and induce strange Thoughts; they do not digest very well; and are hurtful to those that have weak and loose Teeth.

Remedy. Let them be well boyled with Salt, and with much Oyl, afterwards sprinkling a little Pepper on them, and juyce of Orange, or other sharp Fruits; but oyl of sweet Almonds is the true sawce of Pease.

CHAP. XXIII.

Of Rice.

Name. IN Latin, *Oriza*; English, *Rice*.

Choice. The largest and whitest Rice is counted the best.

Qualities. It is hot in the first degree, and dry in the second; it is something costive, and moreover it stagnates, is absterfivē, and has a kind of sharpness in it.

Com-

Commodity. Rice is boyled in fat Broth, whereby it nourishes sufficiently, and is pleasant to the Palate. It binds the Body, cures Fluxes, is a temperate Food, and it fattens a man; boyled with Milk, it is more nourishing: It is good for the Pains in the Stomach, and griping of the Guts, if it be boyled with Oyl or Butter; being seasoned with Almonds, and Milk, and Sugar, it increases the Seed, nourishes better, but it is gross and difficult to be digested; given to Hens it will make them lay more Eggs. Of the flower of Rice, the white part of the flesh of Capons, milk of Almonds, juice of Oranges and Sugar, hereof is made by the *Italians* a pleasant Food call'd *Bianco mangiare*, or White-meat.

Hurt. Rice being too long time used, causes Obstructions, and being windy, is hurtful to those that are troubled with Cholick pains.

Remedy. The badness of Rice is removed, if you first wash it, and infusing it into the decoction of wheaten Flower, after boyl it in fat Broth, or in Cows milk, or milk of sweet Almonds, putting thereto Sugar and Cinamon; it is good in the Winter for Labourers, and young men, but to old and flegmatick folks it is very hurtful.

Advertisements concerning Herbs.

ALL Herbs are of a slender Nourishment, and of a naughty subtil Juyce, and watery, having many Superfluities, and therefore in the choice of them observe well these following Rules.

I. That

70 *Advertisements concerning Herbs, &c.*

I. That you eat but a small quantity of them; and that they may better nourish, use them boyled in Broth.

II. That none but Lettice be eaten raw, and that also with Vinegar, to allay the boyling of the Blood, the heat of the Liver and Stomach.

III. In Winter use hot Herbs, in Summer cool, in Spring and Autumn temperate.

IV. That you do not eat Herbs which begin to put forth their Seed.

V. That Herbs be eaten at the beginning of Dinner, since that almost all are laxative.

C H A P. XXIV.

Of Sorrel.

Name. **I**N Latin, 'tis call'd *Oxalis*, and *Acidula*; in English, *Sorrel*.

Kinds. There be several sorts thereof, but Garden-Sorrel and wild are the chief.

Choice. The Garden-Sorrel is the best, and of the wild that which is not red, but all over green.

Qualities. It is cold and dry in the second degree.

Commodity. It is very pleasant in raw Sallads, mixt with other Herbs, for its smart and sharp taste which it has; it is very agreeable to the taste; it is very good in pestilential and burning Fevers, for it stifles the heat of the Choler, extinguishes Thirst, resists Putrefaction, excites the Appetite, and stops Defluxions. In Summer Flesh and Fish are to be sawced with the juyce of Sorrel, in-

instead of Vinegar, or Verjuice, or juyce of Oranges; and so Eggs, which renders them very pleasant, and excites the Appetite. Many eat Sorrel raw with Bread; others use the decoction thereof either in Water, or in Broth, or Water of it distilled, or else the Syrup of its juyce. Sorrel takes away the nauseating and squeamishness of the Stomach; it is good for the Kidneys, breaking and expelling thence the Stone and Gravel. The seeds of Sorrel drank in Wine, are an Antidote against Poyson, stops Rheums and Fluxes, frees and preserves one from the Plague.

Hurt. It nourishes little, binds the Body of those that use it too often, hurts melancholy persons, and sours the Stomach.

Remedy. Let it be eaten in a Sallad mixt with other Herbs, among which let there be Lettice, which is moist, Rue or Mint, which is hot; it ought to be used only in hot Seasons, and by young, cholerick, and sanguine men, and also in hot Distempers.

CHAP. XXV.

Of Marjoram.

Name. IN Latin, *Amaracus*, and *Sampsuchus*; in English, *Marjoram*.

Qualities. 'Tis hot and dry in the third degree; its Faculties are to digest, to attenuate, to open, and to strengthen.

Commodity. The use of Marjoram is very good and necessary in Food, for it corroborates and cleans

cleans the Stomach, and mundifie it, expelling thence the Choler and Flegm; the smell thereof comforts the Brain, and it is very useful and effectual given to Dropfical Persons; and it is good to bring down Womens Monthly Courses.

Hurt. It is too sharp, whence it causes the boyling and inflammation of the Blood.

Remedy. It is to be used in a small quantity, and never in hot Food, but rather in such Meats as are of a cold quality, and windy, and which beget gross and slimy Humours.

CHAP. XXVI.

Of Dill.

Name. **I**N Latine, *Anethum*; in English, the Herb Anise, or Dill.

Choice. The best is that which is fresh, and is not seeded.

Commodity. It is used for sawce with Meats, in Coleworts, in Fish, and other sort of Victuals; it has a pleasant taste, helps the Stomach to concoct the Food, lessens the Hickets and sneezing, and mitigates the pains of the Body; increases Nurses Milk, dissolves the windiness, is good for the Nerves, and binds the Belly.

Hurt. The too frequent use thereof hurts the Eye-sight, dries up the Sperma or Seed, offends the Stomach, because it is a sharp Food, moves belching, begets gross Humours, is hard of Digestion, provokes nauseating, and offends the Reins.

Remedy.

Remedy. It must not be too much, nor too frequently used with hot Food, but with Fish it may be securely used. Their bad Qualities may be allayed by mixing therewith Parsley, Bete, and Burrage, or Lettice.

C H A P. XXVII.

Of Anise-seed.

Name. **I**N Latine, *Anisum*; in English, Anise-seed.

Choice. The first in goodness is that of *Ægypt*, which is the fresh and black.

Quality. It is hot and dry in the third degree, and of a subtil substance, sour, bitter, sharp, digestive, and dissolving windiness.

Commodity. This Seed cures a stinking Breath, renders the Mouth sweet, is good for Dropical Persons, removes the Obstructions of the Liver, provokes Urine, and stops the white Fluxes of Women, mitigates Thirst; and the decoction thereof drunk, dissolves the windiness of the Body, is good for the Liver, Lungs, and Stomach, because it aids and strengthens digestion; it cures the pains of the Head, provokes Milk, breaks the Stone, helps the Nerves, and comforts the Brain, hindring the Vapours from rising up toward the Head; a little of this made into Comfits, is good after Dinner, and taken before Water, it rectifies it: it is very useful in Pies and Pasties.

Hurt. It excites Lusts, and is unprofitable to the Stomach, unless when windy.

E

Remedy.

Remedy. It must be used moderately; Young, Cholerick, and Sanguine Men must abstain from it, especially in Summer.

C H A P. XXVIII.

Of *Asparagus*.

Name. **L** *Atine, Asparagus; English, Sparagus.*
Choice. The Garden-Sparagus is better than the Wild; the fresh are to be eaten, and those which with their tops do not bend down.

Quality. Sparagus is abstersive, and temperately hot and moist.

Commodity. It is quickly boyled; whence the Proverb, *Citius quam Asparagus coquitur*. It nourishes more than all other Herbs, is good for the Stomach, purges the Breast, mollifies the Body, provokes Urine, increases the *Sperma genitale*, cleanses the Kidneys from the gravel, mitigates their pains, and likewise the Loyns.

Hurt. Being used in too great a quantity, it offends the Stomach, induces nauseating, especially when it is eaten fresh, and by its bitterness it increases Choler, and makes the Urine stink, though it hath passed through all the Body. And lastly, if much used by Women, it makes them Barren.

Remedy. Let it be boyled, and let the first Water wherein it was boyled be thrown away; afterwards season it with Oyl, Salt, and Pepper, adding thereto Juice of Oranges or Vinegar; boyled in Wine, it is very good: It does not agree with Chole-

Cholerick, but Old Men, eaten in moderate quantity, and hot and well seasoned; it is more wholesome boyled in fat Broth.

C H A P. XXIX.

Of Betony.

Name. **I**N *Latine*, *Betonica*; in *English*, Betony.

Choice. The best is that which grows on Sunny Hills, and is tender, being eaten boyled in Broths.

Qualities. It is hot and dry in the first degree, and cutting.

Commodity. The Betony is full of infinite virtues, whence comes the *Italian Proverb*, *You have more goodness in you than the Betony*. It is good for all the internal Passions of the Mind, in whatsoever manner it be took. It is good for those who have took any poisonous thing; and it is very credible, that being used, in Food, it preserves one from all those Evils and Distempers, which it has the faculty to heal; and it is good for the Jaundice; Paralitick, Phlegmatick, Epileptick, and Gouty Men. In short, its Decoction being eaten or drank, provokes Urine, breaks the Stone, and cures most Distempers.

Hurt. It is hard to be digested.

Remedy. It must be eaten together with the Flowers in good Broth, or the Decoction thereof, being boyled in Wine.

C H A P. XXX.

Of Beets.

Name. **L** *Atine, Beta; English, Beets.*
Choice. The black is the best.

Qualities. Beets are hot and dry in the first degree.

Commodity. This eaten, is good against the Obstructions of the Liver, and of the Milt. The Roots eaten, take away the stinkingness of Garlick and Onions. The white boyled and eaten with raw Garlick, is good against the Worms in the Body, and is abstersive; the Roots pickled, serve instead of Sallade.

Hurt. It nourishes little, and is biting; it hurts the Stomach, by reason of the Sulphurous quality it has.

Remedy. Eaten with Burrage, or with Mustard and Vinegar 'tis less hurtful.

C H A P. XXXI.

Of Burrage.

Name. **I** *N Latine 'tis called Buglossum, Borrage, Corrago; in English, Borrage.*

Choice. That is to be eaten which is took with its Flower.

Qualities. Burrage or Bugloss is hot and moist in the first degree.

Commo-

Commodity. This Plant was called first *Corrago* quasi cor agens, quia cordis affectibus opituletur, because it has a predominant quality over the Passions of the Heart: Whence being infused into Wine, it causes chearfulness of Mind, and wonderfully comforts the Heart, taking thence all Melancholy Thoughts, instead thereof introducing Joy and Gladness; it is of good Nourishment, and begets the best Humours; it is likewise very pleasant in Food: It is good for those that are in Health, and contributes very much to the recovery of those that are troubled with faintness and swooning Fits. Its Flowers are used in Sallads; the Leaves are infused in Wine, and likewise the Flowers, to make a Cordial. Burrage is good for Melancholy Persons, clears the Blood and the Spirits, strengthens the Bowels, and mollifies the ruggedness of the Breast.

Use. The Flowers are not easily digested, but the Leaves very readily: It hurts those that are troubled with Ulcers in the Mouth, because of its prickliness, otherwise it is good for all Ages, all Complexions, and all times.

Remedy. 'Tis to be boyled in Broth of good Flesh, or in Water, adding thereto an Egg. The Leaves are eaten in Sallads, first taking away their strings, whereby they are easier digested. Its roughness is corrected by mixing therewith Beets or Spinage.

C H A P. XXXII.

Of Capers.

Name. [IN Latine they are called *Capparis*, in English, *Capers*.

Choice. Those that are pickled in Vinegar are better than such as are salted, because these latter are more hot.

Qualities. The salted are hot and dry in the second degree. They are astringent, attenuating, cutting, absterfive, and opening.

Commodity. Those that are kept in Brine or Pickle, well seasoned, and eaten, excite the Appetite, and remove the Obstructions of the Liver and Milt, provoke Urine, kill the Worms, heal the Hemorrhoids, and increase Copulation, being eaten with Salt, Vinegar, and Oyl. Those that are seasoned with Salt are good for the Gout, Sciatica, Splenatick, and Phlegmatick Persons. Those that make use of Capers, are seldom troubled with the Convulsion of the Nerves, or pains in the Milt.

Hart. They cause Thirst, and are naught for the Stomach, although they stir up the Appetite; they trouble and swell the Belly, are of small Nourishment, and are more for Physick than Food.

Remedy. The raw are boyled in Water, afterwards eaten with Oyl and Vinegar. The salted ones are steeped a little while in Water, and afterwards eaten with Oyl and Vinegar.

C H A P. XXXIII.

Of Artichoke.

Name. **I**N Latine 'tis *Cinara*, and *Cardus Sativus*; in English, Artichoke.

Qualities. They are hot and dry in the second degree, and opening.

Choice. The Garden Artichokes are better than the Wild, and the tender are more wholesom than the hard.

Commodity. They are pleasant to the taste, and provoke Urine, but make it stink; they cause windiness, and remove Obstructions, and increase Copulation; by drinking the decoction of the ~~Roots~~ in Wine; as likewise by eating the Artichokes, the breath is purified and made sweet, and all evil smells and vapours of the Body are thereby taken away. The Artichokes are made white Artificially, by putting them under soft Mould in the ground at *Autumn*. They are eaten at the end of the Meals with Pepper and Salt, to seal up and corroborate the Stomach.

Hurt. Artichokes beget Melancholy Humours, are very windy, hurt the Head, make the Stomach heavy, and hinder digestion.

Remedy. Being boyled in Broth, and eaten with Pepper and Salt, at the end of Dinner, are less hurtful, and more pleasant to the Stomach.

C H A P. XXXIV.

Of Cabbage.

Name. **I**N *Latine*, *Brassica*; in *English*, Cabbage, Coleworts, or Cole-flowers.

Choice. The best are those which are long and tender, and growing in the top of the Plant, which has the Leaves open, and not close, and with the Dew on the top: The Cole-flowers are the best, as on the contrary, the Cabbages are the worst, and the frizled least hurtful.

Qualities. They are hot and dry in the first degree.

Commodity. Being eaten little boyled, they make the Body laxative and slippery; if they be much boyled, they bind the Body; they have a purgative Faculty: Being eaten raw before Supper with Vinegar, they prevent Drunkenness; being eaten after, they take away the noysomness of too much Drink, and the hurt of Wine. The Decoction thereof drunk (but not over-much boyled) are good for those that are grieved with a stoppage of the Urine: Coleworts are so much commended by some, as sufficient to cure all Distempers; they are good for pains in the Head, for dimness of the Eyes, contributes to Melancholy Persons, removes Obstructions of the Milt, Liver, Lungs, and all the rest of the Bowels.

Hurt. They hurt the Teeth, the Gums, the Eye-sight; they are of little Nourishment, but swell the Stomach, and cause stinking Breath, and beget Melancholy Humours, chiefly in Summer.

Remedy.

Remedy. They are less hurtful when they are boyled, throwing away the first Water, and presently putting them in some other hot water: Or else let them be put into the Broth of hot Meat, with Fennel, Pepper, Coriander-seed, or Cinnamon.

C H A P. XXXV.

Of Cumin.

Name. **I**N *Latine* 'tis call'd *Cuminum*; in *English*, Cumin.

Choice. The Garden Cumin is much better than the Wild.

Qualities. The Seed, like Anise-seed, is hot in the third degree, and drying.

Commodity. It heats, binds, and dries; 'tis pleasant to the Mouth, and gives a good relish to the Victuals; it is good against windiness and pains of the Body, it cures the over-flowing of the Gall, the Vertigo, the Asthma, the biting of Serpents, the heat of the Urine, and the trembling of the Body.

Hurt. 'Tis a sharp Food, and if used too often, makes the face pale.

Remedy. It must be used sparingly, and only in Winter, and by those that are Phlegmatick and of a cold Complexion.

C H A P. XXXVI.

Of Coriander.

Name. **L** Atine, *Coriandrum*; *English*, Coriander.

Choice. The dry and ripe are to be chosen first, and those of *Ægypt* are the best.

Qualities. The green is cold, and ought not to be used in the Body, or eaten, but the ripe has a pleasant Odour. The dry is hot.

Commodity. It is very useful for the Stomach, because it represses and keeps down the venomous exhalations, which would ascend into the Head. Being drunk with Sweet Wine, it kills the Worms. It preserves the flesh incorrupted. The Comfits of Coriander-seed, eaten at the end of a Meal, does help the digestion of the Meat without keeping it in the Stomach, and fortifies the Head and the Brain.

Hurt. The over-much use thereof offends the Head, obfuscates the Understanding, and disturbs the Mind. Its Juice drank is deadly Poyson, and those that drink thereof, become either dumb or foolish, for it quite bereaves them of their Senses.

Remedy. Its pernicious Qualities may be remedied, by steeping it one Night in Water, afterwards Candyng these Coriander-seeds with Sugar, whereby they become not only not offensive, but they do very much contribute to the Health. Let those that have drunk the Juice thereof, take the Powder of Egg-shells with Brine, or Treacle with Wine.

C H A P. XXXVII.

Of Tarragon.

Name. **I**N Latin, *Dracunculus hortensis*, in English, Tarragon.

Choice. The best is that which is fresh, tender, and that which grows in fruitful Gardens, and is sufficiently watered; and the Leaves that hang on the ground are not to be chosen, but the top and the most tender.

Qualities. 'Tis hot in the beginning of the third degree, and dry in the first.

Commodity. 'Tis the best Herb that is to make Sallads and Sawces, and it is used in cool Sallads instead of Rocket; it is cordial, causing a good Appetite, and increases Copulation, and wonderfully comforts the Stomach, and the Head, cutting the Flegm. 'Tis a very aromarick Herb, and being eaten, is an Antidote against the Plague, and other Corruptions; it cures the cold Pains of the Teeth and Gums, by washing them with its decoction made in White-wine.

Hurt. It heats the Liver, and attenuates the Blood.

Remedy. It is eaten with cold Herbs, as Endive, Lettice, and Borrage-flowers, but not by young sanguine and cholerick men, especially in Summer; 'tis good for old men at all times.

C H A P. XXXVIII.

Of Cichory.

Name. **I**N Latin, *Cichoreum*; in English, *Cichory*, or *Succhory*.

Choice. The most tender is the best, and the tops, and that which has a blue Flower, always turning to the Sun.

Qualities. Cichory is cold and dry in the second degree, and the wild is more bitter, absterfivè and binding.

Commodity. It contributes wonderfully to the Stomach, opens the obstructions of the Liver, and is the most powerful and effectual Remedy that can be to keep the Liver clean, and opens the passages thereof very much. It is good for the Reins.

Hurt. It hurts those that are grieved with a weak Stomach, and cold, and the juyce which it begets, is of little and not good Nourishment, so that it is more commendable in Physick than in Food. It is hurtful to rheumatick men.

Remedy. Being boyled in Water, and afterwards eaten with Oyl and Vinegar, and Grapes in a Salad, or else raw with Mint-vinegar, and mixt with Garlick, and other hot Herbs, it is less hurtful. 'Tis good in Summer for young men, and those that are of an hot Complexion, may use it at all times: But it is bad for those that have a cold Stomach, and are subject to Catarrhs; and these therefore ought not to eat it raw, but boyled in Broth of good wholesom Flesh.

C H A P.

C H A P. XXXIX.

Of Endive.

Name. **I**N Latin, *Endivia*, and *Intybus*; in English, *Endive*.

Choice. The Garden-Endive is the best, and most tender, but you must not tarry till it has a Stalk, or Milk in it; that which is put under ground, and made white, is the best.

Quality. It is cold and dry in the second degree, but the Garden-Endive is more cold and moist than the wild.

Commodity. It refreshes the Liver, and all the inflamed Members, quenches Thirst, provokes Urine, and in the Summer causes a good Appetite, removes the Obstructions, purges the Blood, cures the Itch, allays the burning of the Stomach; being eaten boyled in Flesh-broth in the Summer-time, it refreshes all the Bowels.

Hurt. The use of Endive is not to be approved of in those that have the Stomach cold; it hinders Digestion a little, and offends paralytick and trembling persons.

Remedy. The white is to be eaten in Winter by those whose Stomachs are weak and cold, adding thereto Pepper, and Raisins of the Sun, or a little boyled Wine, the boyled is less hurtful than the raw; 'tis good for young, cholerick, and sanguine men. 'Tis eaten with Mint, Rocket, Tarragon, and other hot Herbs.

C H A P. XL.

Of Fennel.

Name. **I**N Latin, *Faniculum*, and *Marathrum*; in English, *Fennel*.

Choice. The sweet and Garden-Fennel is the best, but let it be fresh and tender.

Quality. The sweet is hot in the second degree, and dry in the first, and the wild heats and dries more strongly.

Commodity. It very much provokes Urine, and Milk, and brings down the Flowers: It removes old Obstructions, purges the Reins; and wonderfully contributes to the Eye-sight; but the dry must be used in a little quantity, for otherwise it will inflame the Liver, and hurt the Eyes; it purges the Breast and the Brain.

Hurt. It is a sharp Food, hard of Digestion, and of a very bad Nourishment: It attenuates and inflames the Blood of such as be cholerick; it weakens and consumes the Body, and by the use thereof is begot Melancholy, so that it is more convenient and wholesom in Physick than Food.

Remedy. The tender is the best, and it is to be eaten in a small quantity: The young Fennel which is boyled, is to be open, and put a little while in fresh Water, to take away its naughty and poysonous quality which the Serpents leave in it. It is good to rub the Eyes withal; but you must eat but little thereof, for in time it will breed the Stone, which as being opening carries gross matters into the straight passages of the Urine, where they

they afterwards condense, and become Stones and Gravels.

CHAP. XLI.

Of Sampier.

Name. [N Latin, *Crithmum*, and *Faniculum maritimum*; in English, *Sampier*.

Choice. The green and sweet smelling is best for Pickle.

Quality. 'Tis hot and dry in the third degree, salt to the Taste, and something bitter, because of its drying and absterfive faculty.

Commodity. Pickled, it preserves the Stomach, Liver, and Reins.

Hurt. It inflames the Blood.

Remedy. 'Tis not good for young men in Summer, but for old in Winter, and then but a small quantity thereof.

CHAP. XLII.

Of Lettice.

Name. [A Latin, *Lactuca*; English, *Lettice*.

Choice. The Monks and French Lettice is the best, and withal tender, especially if it grows in fruitful Gardens: Those that begin to have Milk, are to be rejected; they must not be washed, but gently and tenderly cropped.

Qua-

Quality. 'Tis cold and moist in the second degree.

Commodity. It is easie to be digested, and exceeds in goodness all the other Herbs, because it breeds Milk, and quenches the burning Heat of the Stomach, provokes Sleep, and stagnates the Flux of the Seed : It allays the acrimony or sharpness of the Choler ; it excites the Appetite, and takes away the loathing of the Stomach, and strengthens it ; and in short, 'tis very good for many Distempers of the Body.

Hurt. The continual and superfluous use of Lettice obscures the Eye-sight, corrupts the Seed, weakens the natural Heat, and makes Women barren, or at least if they bear Chi'dren, it makes them stupid and foolish : It makes a man slow and lazy, and is hurtful to a cold Stomach, and therefore is bad for old men.

Remedy. It is less hurtful boyled than raw, and is to be eaten with Mint, Tarragon, Rocket, Garlicke, Onions, &c. and drink some good White-wine after it ; but you must not eat it too often.

It must not be washed, for thereby is taken away one of its best Qualities, being upon the surface thereof, and causes that the Lettice weakens the Sight.

C H A P. XLIII.

Of Hops.

Name. **I**N Latin they are call'd *Lupulus*; in English, *Hops*, and *Hop-tops*.

Choice. Those are best which spring from the Plant,

Plant, without having any Leaves round about them, and whereof the Stalk is rough and tender.

Quality. They are hot and dry in the second degree, that is, the Hops; but the Hop-tops, which are in form like Sparagus, are very moist, they heat little, and dry less; therefore where we say, they are cool; we mean the Hop-tops only.

Commodity. They beget perfect Nourishment, and render the Humours equal, comfort and cleanse the Bowels, and more particularly the Blood, and make it clear and pure, separating it from the dregs, bringing them down, and purging Cholera: Hops also do no less cleanse the Liver, not only remove the Obstructions thereof, but also those of the Milt. The tops being eaten boyled, mollifie the Body, and the decoction of the Flowers is an Antidote for those that are poysoned, and cures the Itch. The Syrup thereof is excellent good for cholerick and pestilential Feavers.

Hurt. When it is gathered with the Leaves and hard Stalks, it is not easie to be digested, but is more windy than the tender, and of a worse juyce.

Remedy. Let them be eaten, boyled and seasoned with Garlick and Vinegar, or with the juyce of Oranges and Pepper: They are good at all times, for all Ages and Complexions, especially boyled in good Broth.

C H A P. XLIV.

Of Balm.

Name. IN Latin it is call'd *Citrage*, *Melissa*, *Melissophyllum*; in English, *Balm*, and *Balm-gentle*.

Choice. The most tender is the best, and that grows on pleasant Hills, and has the good smell of a Limmon.

Quality. Balm is hot and dry in the second degree.

Commodity. It comforts the Heart, and takes away the trembling thereof: It mollifies the Breast, and removes the obstructions of the Brain; it helps Digestion, and cures the Hiccoughs; heals the biting of venomous Creatures, and all flegmatick and melancholy persons.

Hurt. It excites venereal Pleasures; it is windy, and of little nourishment.

Remedy. Being eaten in Sallads, it is to be mixt with cool Herbs, as Lettice, and the like.

C H A P. XLV.

Of Mint.

Name. IN Latin, *Mentha*; in English, *Mint*.

Quality. Mint is hot in the third degree, and dry in the second.

Choice.

Choice. That which is sowed in the Garden is the best, and thereof only the tender tops.

Commodity. It is very pleasant to the Stomach, and comforts it, especially if it be cold; it strongly excites the Appetite, and hinders the Milk from staying in the Stomach, or in the Dugs; and therefore those that love Milk, ought often to use Mint. Being used in Food, it kills the Worms; and for that effect, Mint may be given to Children, that is, one dram of its juyce, with half-an ounce of Citron-water, or the Syrup of Limmon-peel. It takes away the Hiccoughs, loathing and vomiting, and fortifies the Stomach: whence is said;

Nunquam lenta fuit stomacho succurrere menta.

Hurt. 'Tis of small Nourishment, inflames the Liver and Stomach, attenuates the Blood; and because it is a sharp Food, it stimulates Lust, whereby the Body becomes lean, feeble, and less lusty.

Remedy. If you eat but a little, and with other cool Herbs, it is less hurtful. 'Tis to be used in Winter by old flegmatick and melancholy men; but in Summer 'tis naught, especially for young cholerick men.

CHAP. XLVI.

Of Parsley.

Name. **I**N Latin, *Petroselinum*; in English 'tis called Parsley.

Choice. The tender is the best, which is not yet

yet seeded, or in Flowers, whereby the Leaves smell the sweeter, and more pleasant to the taste.

Quality. Parsley is hot in the second degree, and dry in the third.

Commodity. It is very much used almost in all Food; it is put into salt Meats; and in short, it is used about most things of the Kitchen: Eaten raw, or boyled, it provokes Urine, Sweat, brings down womens Flowers, cleanses the Reins, the Liver, and the Matrice, and removes their Obstructions, dissolves Windiness, is pleasant to the Stomach, and the Liver, and its concoction is good against the Coughs and Poysons. It has the same Qualities of the Coriander, and is most acceptable and grateful to the mouth of the Stomach, and mitigates its Heat, breaks the Stone in the Kidneys, and Bladder, removes the Obstructions, and helps the Coughs, and all distempers of the Breasts. The Roots being roasted under the Ashes, are eaten with Vinegar, Oyl, and Salt, in a Sallad.

Hurt. It is of a difficult Digestion, and does not beget very good Humours, obfuscates the Eyesight, and is oftentimes hurtful to the Head; but this is not that Parsley which hurts Epilepticks, but the ordinary Parsley.

Remedy. It is to be eaten raw, with other cool Herbs, as Lettice, Sorrel, and the like; it is not very bad, if eaten in a small quantity, and boyled in Broth. The Roots ought to be well boyled, first taking out of the middle their pithy substance,

C H A P. XLVII.

Of Burnet.

Name. **I**N Latine, *Pimpinella*, and *Sanguisorba*; in English, Burnet.

Choice. The Garden-Burnet is better than the Wild.

Quality. This Herb is hot and dry in the second degree.

Commodity. It is used to be eat in Sallads, wherein it is very pleasant, by reason of the sweet smell it has, resembling a Melon; and this is that which is sowed in the Garden; the wild has the noysom and rank smell of a Goat, whence it is call'd *Pimpinella hircina*; and this is reduced under the sorts of Sassafras, for the great vertue and power which it has to cleanse the Reins and the Bladder, and to break and drive forth the Stone and Gravel of the Kidneys; it also provokes Urine, and removes the Obstructions of the Liver. The Garden-Burnet is a singular Remedy against the Plague, as likewise the Wild; and I remember, that my Father (who besides his other Sciences, had no mean skill in Simples) told me often-times that in the last great Plague which so infested all Italy, that with the Decoction of Burnet only, infused into Wine, and with Bole-armoniack, he preserved both himself and his Family in good Health. Burnet put in Wine, cheers the Heart, and makes the Wine more pleasant. It is also good against all the Passions of the Heart, and Faintness, it clears the Blood, and multiplies

tiplies the Vital Spirits, and is good for those that are Tifical.

Hurt. 'Tis hardly digested, makes costiveness, heats the Liver, and is of small Nourishment.

Remedy. A little of it may be eaten in cool Sallads; it is always good, chiefly for Old and Melancholick Men, when tender.

C H A P. XLVIII.

Of Purslain.

Name. **I**N *Latine*, *Portulaca*; in *English*, 'tis called Purslain.

Choice. The Garden Purslain is the best.

Quality. It is cold in the third degree, and moist in the second; it is binding and absterfive.

Commodity. It is eaten with great success by those that are troubled with the Bloody-flux, the over-much flowing of the Courses, or spitting of Blood. It is an excellent Remedy for the heat of the Stomach, it abates and restrains Lust, and eases the Teeth, when set on edge.

Hurt. By eating too often, and too much thereof, it is not a little hurtful, for then it is hard to be digested, weakens the Stomach, offends the Sight, and nourishes little, and badly; because it is cold, it takes away the Appetite, and diminishes the Seed and Venereal desires.

Remedy. You must eat little thereof, and that with Onions and hot Herbs, as Basil, Rocket, and Tarragon; 'tis to be eaten alone even by Young and Sanguine Men, not at all by Old.

CHAP. XLIX.

Of Rosemary.

Name. **I**N Latine, *Rosmaria*, and *Rosmarinum*;
in English, Rosemary.

Choice. The flower'd and tender is the best.

Qualities. It is hot and dry in the second degree: The Flowers are multiplying, digestive, cutting, antersive, dissolving, opening, and strengthening.

Commodity. It heats the Stomach, stops Fluxes, is good for shortness of Breath; taken with Honey, it is a Cordial for the Cough; and of its Flowers with Sugar is made a Conserve, to comfort the Stomach, the Heart, and the Matrice.

Hurt. With its sharpness it exasperates the Throat.

Remedy. By eating it with Honey, all hurt is thence removed. In Lent the tender flower'd Sprigs of the Rosemary being wetted and sprinkled with fine Flour and Sugar, are fryed with sweet Oyl, being pleasant to the Taste and Stomach, and rendered more wholsom with a little Pepper.

CHAP. L.

Of Rocket.

Name. **L**atine, *Eruca*; English, Rocket.

Choice. The best is the tender, Garden-Rocket, which is not in Flower nor Seed.

Qualities.

Qualities. It is hot in the second degree, and dry in the first; but the wild is more hot, and more dry, attenuates, opens, cuts, and is astringent.

Commodity. It dissolves windiness, provokes Urine, helps Digestion, is most pleasant in Salads, increases the Seed, gives strength and courage, and augments the Milk.

Hurt. It excites Lust, offends the Head, and inflames the Blood.

Remedy. You must mix therewith the Leaves of Lettice, whereby it is made of an equal temperament; or else put thereto Endive or Purslain: And it is better in cool times than hot. It is not to be eaten alone, but with cool Herbs.

CHAP. LI.

Of Sage.

Name. **L**atine, *Salvia*; English, Sage.

Choice. The Garden Sage is better than the wild.

Qualities. It manifestly heats, and lightly dries and binds. 'Tis hot in the third degree, and dry in the second.

Commodity. Being eaten, it comforts the Stomach and the Head, is good against the Vertigo and Megrims: Wine tempered with the Decoction of this, or four or five fresh leaves eaten before Meals, is good against the bitings of Serpents, strengthens the inward parts, cures the Palsie and Epilepsie, provokes the Courses and the Urine, stops

Against white Fluxes of Women: The Powder of dried Sage is excellent Sauce for Meats, and is very wholsom for the Body: It is good against all the cold Distempers of the Head and Joints; it makes barren Women fruitful, and its Decoction cures the itching of the Genitals: It is used in Pickle and Sauce, to excite the Appetite, especially when the Stomach is full of crude and naughty Humours; being eaten by Women with Child, it will make them retain the Infant; it fortifies the Vital Spirits; the Conserve made of the Flowers with Sugar, has the same effects; and Mercury, when it is used in Oynments, is always to be corrected with Sage.

Hurt. Put into Wine, it intoxicates; its smell causes the Head-ach, therefore 'tis to be avoided by those that are incommoded with Catarrhs; 'tis sometimes poisonous, for it is easily infected by Serpents and Toads with their venomous breath.

Remedy. 'Tis to be washed in Wine, and the Sage ought always to grow together with Rue, that it may not be infected by Venomous Creatures, which willingly shade themselves under Sage: It is not good for Young Men, nor in hot Seasons.

CHAP. LII.

Of Mustard.

Name. **L**atine, *Senapi*; English, Mustard.
Choice. The fresh is the best.

Qualities. 'Tis hot and dry in the fourth degree.

Commodity. Mustard made with its Seed, does wonderfully provoke the Appetite, but is sometimes unpleasant, being biting: Of this Seed with Vinegar and Honey is made a Paste, and thereof little Balls, drying them in the Sun or Oven, and reserved for the use of Meats, mixing it with Vinegar, whereby 'tis very delightful to the Palate, and beneficial to the Stomach: Mustard is eaten to draw down the Phlegm from the Head; it cures all Defects and Diseases of the Milt, and corrects the poisonous qualities of Mushromes.

Hurt. Mustard is fuming, and with its Vapour it ascends into the Head, penetrating sometimes with displeasure the Nose and the Brain, and causes sneezing.

Remedy. When the Mustard by its biting Faculty offends the Nose, smell to your Bread, or draw in your Breath at the Nose; it is mixed with boyled Wine to correct its sharp quality.

C H A P. LIII.

Of Spinage.

Name. **L**atine, *Spinachia*; English, Spinage.

Choice. The tender Spinage growing in fruitful Ground, and oft watered, is the best.

Qualities. It is cold and moist in the first degree.

Commodity. It opens the Breast, cures the Cough, refreshes the Liver and Lungs, allays the burning Choler, loosens the Body, &c.

Remedy. Eating after them pectoral things, as Violet-Sugar, Liquorish, Sugar-candy, &c. they take their hurt. They are good in Winter for young cholerick Persons, and such as have a strong Stomach.

C H A P. LXX.

Of Nutmegs.

Name. **I**N Latine, *Nux Myristica*; in English, Nutmegs.

Choice. The best are the fresh, red, heavy, solid, fat, and full of moisture.

Qualities. They are hot and dry in the end of the second degree, and astringent.

Commodity. They make the breath sweet, increase the sight; held in the Mouth, they cure the Vertigo and Syncope; strengthen all the Bowels, and especially the mouth of the Stomach, the Liver, the Milt, and the Matrice; they provoke Urine, and stop Vomiting, excite the Appetite, consume the Windiness, cause Digestion, and are very good in Sauces for those that have a weak Stomach, and for a cold Liver, because it heats notably; to anoint your self with the Oyl of Nutmegs, is very good for the Stomach, and trembling Members.

Hurt. They cause inflammations of the Body, and therefore they ought not to be eaten by Young, Cholerick, and Sanguine Men, chiefly in hot Weather; but Old, Flegmatick, and Melancholick Persons may make use thereof in their
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Commodity. Mustard made with its Seed, does wonderfully provoke the Appetite, but is sometimes unpleasant, being biting. Of this Seed with

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Commodity. They make the breath sweet; increase the sight; held in the Mouth, they cure the Verrigo and Syncope; strengthen all the Bowels, and especially the mouth of the Stomach, the Liver, the Milt, and the Matrice; they provoke Urine, and stop Vomiting, excite the Appetite, consume the Windiness, cause Digestion, and are very good in Sauces for those that have a weak Stomach, and for a cold Liver, because it heats notably; to anoint your self with the Oyl of Nutmegs, is very good for the Stomach, and trembling Members.

Hurt. They cause inflammations of the Body, and therefore they ought not to be eaten by Young, Cholerick, and Sanguine Men, chiefly in hot Weather; but Old, Flegmatick, and Melancholick Persons may make use thereof in their
 Victuals,

Virtuals, most securely and especially in Winter. They are moreover very hurtful to those that are troubled with Piles or Emroids, and those that are bound in the Body, because Nutmegs are very astringent.

Remedy. They are less hurtful, if used but a little at once, and mixed also with Ginger, which by its moistness qualifies and allays their dryness.

CHAP. LXXI.

Of Pepper.

Name. **I**N *Latine*, Piper; in *English*, Pepper.

Choice. You must take care in choosing it, that the grains be not hollow, dry, and light; but fresh, heavy, and black; for then it is manifest that it is thoroughly ripe and good.

Qualities. Pepper is hot and dry in the end of the third degree.

Commodity. The white Pepper grows in one Plant, and the black in another; and there is as much difference between them, as there is between the Vines which bear red Grapes, and those that bear white. Black Pepper helps Concoction, excites the Appetite, disperses Windiness, fortifies the Stomach, and strongly heats the Nerves, draws, dissolves, and removes the dimness of the Eyes. It hastens Child-birth, is good against Cough, and all Distempers and Defections of Breath; being beaten to powder, and made into Raines of the Sun, it draws down the Flegm from the Head, and preserves the Health.

Hurt.

As hurts the Complexions in Summer,
and the Blood, and the Blood, and
It loses most part of its hurtful
by a moderate use thereof, and is most whole-
some for Old Men that are ELEGANT, and full of
but in cold Weather, and eat with cold
meats, but not too finely powder'd, but
if you desire it should penetrate into all
parts of the Body, then beat it very small.

C H A P. LXXII.

Of Pears.

IN Latin, *Pyrum*; in English, Pears.
Of these also, as of Apples,
there be infinite sorts, but the best are, first, the
sweet and well-ripe Muscadine; the second, the
Icy Pear; the third, the Bergamot; the fourth,
the Bon Chretien; and the last, are Wardens,
and hard Winter-Pears, which are good baked.

Qualities. Pears for the most part are cold in
the first degree, and dry in the second.

Exceeding. They are pleasant to the taste,
excite the Appetite, strengthen the Stomach, and
cause a more quick evacuation of the Excrements:
Bergamots are the most wholsom, they are
against the Poison of Mushromes and Snails;
the good Perry, and putting them into a
wine, if they sink to the bottom, they
show that the Wine is pure and right, but swim-
ming at the top, they discover that the Wine is
mixed.

mixed with Water, and falsified. Drying them in the Sun or Oven, first quartering them, and picking out their Kernels, they are very good in the Winter, put into Wine, or hot Water, and sprinkled with a little Sugar.

Hurt. Being eaten before Meals, they become very unwholsom, and naught for those that are troubled with Cholic pains, and windiness, because they beget cold Blood, and augment the said Distempers: They are also no less pernicious to such as are grieved with the Gravel in the Kidneys, and difficulty of Urine; for the wild beget gross Humours, and the sour offend the Nerves, are naught for Epileptick folks, and those that are vexed with the Tenesmus.

Remedy. They are less hurtful, being eaten after all other Food, raw; but let them be fully ripe, or baked, with a good deal of Sugar, drinking after them good Wine; or else stew them in Wine with Sugar and Cinnamon, whereby they are easily digested, and do not offend the Stomach; but be sure you drink Wine after them: For, *Sine vino sunt Pyra viris*. They are good in Autumn and Winter for all, except very old and phlegmatick. Muscadine Pears are to be eaten before other Food, for otherwise they putrefie, and cause continual Fevers.

CHAP. LXXIII.

Of Service-Berries.

Name. **L**atine, *Sorbum*; in English, *Service-berries*.

Choice. The best are the biggest, odoriferous, thoroughly ripe, without corruption, and which for some time have been hanged up in the Air, or ripened in the Hay.

Qualities. The Service-berries are astringent like the Medlars, but with a more weak effect: They are cold in the first, and dry in the third degree.

Commodity. Being eaten before Meals, they stagnate all sort of Fluxes; and when they are eaten after Meals, they cause sweet Breath, comfort the Stomach, and stop superfluous Vomiting.

Hurt. They hinder Digestion, if eaten too much, burden the Stomach, bind the Body, and beget gross Humours.

Remedy. They are to be used rather in Medicines and Physick, than in Food; and after Medlars, the best thing that you can make use of, is to eat a few Beans, or as some say, a little Honey. They are good in Autumn and Winter for Young Men, and all that are of a Sanguine Complexion; but it is requisite that they be eaten moderately, for otherwise they breed naughty Blood.

C H A P. LXXIV.

Of Grapes.

Name. **I**N *Latine, Uva; in English, Grapes.*
Choice. The best are, the white, ripe, and sweet Grapes, with a tender skin, and without Stones.

Qualities. The ripe Grape is hot and moist in the first degree; the sour is cold and dry.

Commodity. It nourishes exceedingly, makes a Man quickly fat, as is seen in those that keep and look after the Vineyards; it refreshes the inflamed Liver, provokes Urine, increases the Venereal Appetite: It is also very good for the Breast and Lungs, profitable to the Stomach, and all pains of the Entrails, to the Kidneys and Bladder. Those that have no stones are better than the rest, and excellent for the Cough.

Hurt. Grapes cause windiness, trouble the Belly, beget Cholick pains, bring Thirst, and make the Body swell, and torment the Milt; the sweet fatten the Liver which is sound, but hurt that which is hard; the sour nourish less, bind the Body, and increase Catarrhs; Grapes preserved a long while, hurt the Bladder.

Remedy. Grapes eaten before Meals, are less hurtful; as also by eating with them Pomegranats, Oranges, and other sharp Food; the white Grape is less hurtful than the black; and if for a few days you hang them up, they lose their windiness, and become better.

CHAP. LXXV.

Of Almonds.

Name. **I**N *Latine*, *Amygdala*; in *English*, Almonds.

Choice. The best are the sweet and fresh, not spoiled by Age, and growing in hot places.

Qualities. The sweet Almonds are hot and moist in the first degree; the bitter Almonds are dry in the second degree, more absterfive, and opening, more strongly purging the passages of the Bowels, and attenuating the gross and viscidious Humours.

Commodity. The sweet Almonds nourish sufficiently, fatten the Body, help the Sight, multiply the Seed, make spitting easie, purge the Breast, and cause sleep, augment the substance of the Brain, clear the passage of the Urine, remove the obstructions of the Liver, Milt, and of all the Veins, make smooth the Throat, cleanse the Breast and the Lungs; their Oyl is good for Cholick pains, and the P.issions of the Breast; the green are eaten in the beginning of the Spring, they excite the Appetite, and take away the loathing of Women great with Child: They are also eaten in Summer with a little Sugar, when the kernel is tender; and then they are soft and delicate. The bitter are a good Remedy against Drunkenness; before Meals you may eat six or seven of them; eaten, they are Poison to Foxes; and in all Physical uses they are better than the sweet: And whereas these latter are more delicious

and pleasing, so the former are more wholesome.

Hurt. If you eat them when they are very dry, they are of a hard and slow digestion; remaining a long time in the Stomach, they cause the Head-ach, and beget Choler.

Remedy. Let the Almonds be eaten in Summer, when they are as tender and soft as Milk; or else Almonds with the skin blancht, and a great deal of Sugar with them, which makes them digest quickly; those that are eaten with the skin, are very hardly digested; therefore let them be peeled and well cleans'd. They are good at all times, for all Ages and Complexions, but prepared with Sugar or Honey.

C H A P. LXXVI.

Of Oranges.

Name. **I**N Latine, *Aurea Mala*; in English, Oranges.

Choice. The best are those that are very heavy, and fully ripe, with a smooth skin, and of a pleasant and middle taste; for the sweet are too hot, and the sour too cold, which offend the Stomach.

Qualities. The Peel is hot and dry in the beginning of the third degree; the Pulp, that is, the substance of the Oranges, is cold and dry in second degree; the Kernels are hot and dry in the second degree: The sweet are temperately hot, and are good for the Breast; others are sour, which

which are cold in the first degree: others are of a middling taste, betwixt sweet and sour, which are cold and dry temperately.

Commodity. The sweet Oranges, eaten before Meals, are good for the Stomach at all times, and are pectoral; they are wholsom for Melancholick, and Rheumatick Persons, and take away Obstructions: The sour Oranges quench the Thirst, and awaken the Appetite; their Juice sprinkled on roasted Meats, or fryed Fish, give them a pleasant relish; with Sugar, they must be eaten before Meals; as *China-Oranges*. Others are neither sweet nor sour, and these are grateful to the Palate and Appetite; they are excellent good in Cholerick Fevers, they make the Throat smooth, and take away Thirst: The powder of their skin dried, is very good to kill the Worms; and being taken in Wine, preserves the Body from the Plague.

Hurt. The sour or *Sevil-Oranges* do strongly hurt the Body, and cool the Stomach, contract the Breast and the Arteries; the sweet increase the Choler in burning Fevers.

Remedy. The hurt and malignity of the sour Oranges is easily repaired and mitigated, by using therewith Sugar, or eating after them their Peel candied, which being thus eaten in a small quantity, are very good for the Stomach. The *China-Oranges* are good at all times for Old Men, and the sour in hot Weather, for Young, Cholerick, and Sanguine Men, and especially in Pestilential Fevers.

C H A P. LXXVII.

Of Chestnuts.

Name. **I**N *Latine*, *Cástanæ*; in *English*, Chestnuts, and Marroons.

Choice. The best Chestnuts are the biggest, and therefore the Marroons are the best; and after they are gathered, they are to be kept a long while, whereby they become more savoury and wholesom.

Qualities. Garden-Chestnuts as well as wild, are hot in the first degree, and dry in the second; they are also very astringent.

Commodity. Being windy, they provoke Copulation, they afford large and wholesom Nourishment; they cure the Flux, and mingled with Honey and Salt, they heal the bitings of Mad Dogs; when they are roasted under the Ashes, they stop Vomiting. In places where there is but little Corn, they dry them, and smoak them in the Chimney, afterwards they cleanse them; which thus prepared, serve instead of Bread. Chestnuts lightly roasted under the Ashes, afterwards boyled in a little Skillet, with Oyl and Salt, adding thereto Pepper, and the Juice of Oranges: And they are used for *Tartufoli*, or *Testiculi Terræ*, much eaten in *Italy* and *Spain*.

Hurt. Being eaten over-much in Food, they cause the Head-ach, bind the Body, are hard of Digestion, cause windiness, especially if eaten raw.

Remedy.

Remedy. They are less hurtful, if roasted on the Coals, and cover'd a little while under hot Ashes, and afterwards eaten with Pepper and Salt, or Sugar, which is good for cholerick, as with Honey for flegmatick men : The boyld are better than the roasted, for they acquire a suffocant quality from the smoak; they are good in cold weather for all Ages and Complexions, provided they be well boyled, and taken in a small quantity, drinking good Wine after them.

C H A P. LXXVIII.

Of Lemmons.

Name. IN Latin, *Mala Limonia*, in English, *Lemons*.

Choice. The best are such as have the smell of a Citron, that are very ripe, and of a good colour, having been *Strazati* of the Trees.

Qualities. The little as well as the great are cold and dry in the second degree; but the biggest excel the rest, both in Juyce, Peel, and Substance.

Commodity. They have the same vertue as the Citrons, but more weak : Their juyce excites the Appetite, stops Vomiting, cuts the gross Humours; and resists malignant Fevers, and kills the Worms; the juyce of the sower Lemmons taken to the quantity of an ounce, and mixt with Malmsey, sends out the Gravel of the Kidneys; the little ones have the same effects, but more strongly. If they be cut in pieces, and eaten with Rose-water and Sugar, they cause a good Stomach, and give a
plea-

pleasant relish to the Drink, and also break the Stone in the Bladder. They are also eaten instead of a Sallad, cut in pieces, with Water, Honey, and Vinegar, having the same Effects as is said before.

Hurt. They are a great cooler of the Stomach, beget cholick Pains, and cause Leanness, breed melancholick Humours; for with their sharpness they bite the Stomach, nourish little, and strongly blind the Body.

Remedy. They are to be used in a small quantity, without the Peel, steep a little while in Water, then eaten with Sugar and Cinamon; they are not good for cold Stomachs; they are good in hot weather for young and cholerick, and are naught for old and flegmatick men.

C H A P. LXXIX,

Of Pomegranats.

Name. **I**N Latin, *Punica mala*; in English, Pomegranats, from the many Grains which are therein contained.

Choice. The best are such as are large, ripe, and easie to be peeled, and the sower, for they have iyce enough.

Qualities. The sweet are hot, and moist temperately, and pleasant to the Stomach; the strong and sower are cold in the second degree; and those of a middling taste and indifferent nature, are very dry.

Com-

Commodity. The sweet are good for the Stomach, the Breast, and the Cough, and increase venereal Desires; the sharp and sour are good for the Liver and burning Fever; refresh, and cool the dryness of the Mouth, extinguish the Thirst, and moderate the heat of the Stomach: Their Wine and Syrup is good for the same purpose; strongly quenches the Choler, and hinders the Superfluities from dispersing themselves through the Bowels; keeps down the Vapours from the Head, and provokes Urine. The Peel of Pomegranats dried, is very good to be put in a Truck amongst Linnen and Cloaths, for it gives them a sweet smell, and preserves them from Moths.

Use. The sweet Pomegranats cause Heat, and Windiness, and therefore their use is forbidden in Fevers; the sour are enemies to the Breast, and offend the Teeth and the Gums.

Remedy. The one sort of Pomegranats qualifie the malignity of the other; and therefore the grains of the one and of the other are to be mixed together, whereby of two such Contrarieties is made one excellent Temperament; or else eating a little Sugar with the sour; but after you have well suckt all the grains, you must spit them forth: The sweet are good in Winter for every one, but the sour only in Summer, and then too for young cholerick men; but they are naught for old men, because they contract their Breasts. Their juyce is not to be eaten alone, but as sawce with Food; the middling sort are eaten after Meals with Sugar, or Salt, whereby are repressd the Vapours which would ascend into the Head.

C H A P. LXXX.

Of Filberds.

Name. **I**N Latin, *Nux Avellana*, *ab Avello*, a Town in *Campania*; in English, *Filberd*.

Choice. The Garden-Filberds are better than the wild; also the red, big, and not much covered, full of moisture, which are not rotten, nor worm-eaten; the long ones are more pleasant to the taste than the round Filberds.

Qualities. The fresh are temperate in the first degree, but the dry are hot and dry, almost in the beginning of the second degree.

Commodity. They are more nourishing than Nuts, increase the Brain, and two or three of them eaten at the beginning of the Dinner, are good against the Pains and Gravel of the Kidneys; being eaten with Rue and dry Figs to Breakfast, they preserve the Body from the Plague. The round are covered as the Corianders, are most pleasant and grateful to the Stomach.

Hurt. They are very hardly digested, yet are not at all disagreeing with the Liver; they cause Windiness, beget much Choler, and Pains in the Head, especially if you eat too great a quantity of them, and too often.

Remedy. You must eat such as are very fresh, and in the Summer steep in Water, with a little Sugar on them, and the dry only in Winter; young men, and such as labour, or have a strong Stomach, may eat them often. The sugred Filberds are least hurtful.

C H A P.

C H A P. LXXXI.

Of Walnuts.

Name. IN Latin, *Nux Juglans*; in English, *Nuts*,
or *Walnuts*.

Choice. The best Nuts are the big, long, ripe, and which are fresh, not old, nor corrupted within.

Qualities. The fresh and green are hot and dry in the first degree; the dry are hot in the third degree, and dry in the second, but with age and keeping they grow dry; and by how much the more dry they are, so much the more oyl they afford.

Commodity. They fasten loose Teeth, and eaten with Figs, Rue and Mandorle, they preserve a man from deadly Poyson; and are good against the Plague, but they must be eaten at Breakfast, and thus prepared: Take two dried Nuts, and as many Figs, twenty leaves of Rue, a few grains of Salt; take all these, and beat them together into a lump, and of this every morning take a small quantity being, and it is a certain Antidote both against Poyson and the Plague. The same thing is no less expedient for the Bitings of mad Dogs, spreading a little thereof upon a Plaister, and applying it to the Sore; the green bark of the Nut may supply the place of Pepper in Meat. The use of Walnuts is very laudable and wholesom after that you have eaten any Fish, for they cut and take away the slimyness thereof; whence is said:

Post

Post pisces nuces, post carnem caseus adsit.

They kill the Worms in the Belly ; and preserved with Sugar, or Honey, and Cloves, they become very pectoral, profitable for the Stomach, and the cold Bowels.

Hurt. They are called *Nuces*, *quasi Noces*, *quia nocent*, because they hurt the Throat, the Tongue, and the Palate ; for being eaten in too great a quantity, chiefly the dry, excite the Cough, cause the Head-ach, beget Crudities, the Vertigo, and Thirst. The shade of a Nut-tree is very pernicious, for it sends forth a naughty Vapour and Exhalation, which makes the Head heavy, and offends those that sleep under it, and with its destructive odour penetrates the Brain ; and therefore being planted near the High-way, she thus heavily complains, and bewails her hard lot, as the Poet describes it :

*Nux ego juncta vie, cum sim sine crimine vite,
A populo saxis prateriunte petor.*

Remedy. Eating them fresh, but first steeped in good Claret, and in a small quantity, and they are less hurtful ; and though they are very old, yet that bad quality may be remedied, by soaking them one whole night in hot Water, and afterwards cleansing them : Garlick also takes away all malignity from them ; those that are conserved with Sugar and Honey, become very good in cold weather, and warm the Stomach ; the dry are good in Winter for old, flegmatick, and melancholick men, because they open the Breast. One
Nut

Nut mixed in the Potrage-pot, make the Flesh quickly boyled; when the Nuts are fruitful, it signifies abundance of Corn.

C H A P. LXXXII.

Of Pine-Kernels.

Name. [N Latin, *Pini Nucleus*; in English, the Kernels of a Pine-Apple.

Choice. The best are those Kernels which are taken off from Garden Pine-Apples, and especially of the female Pine, for they are more savoury; but above all let them be sound and fresh.

Qualities. They are hot in the beginning of the second degree, and moist in the first.

Choice. Being eaten fresh in Foods, they nourish sufficiently, and that well too: They correct the moistness which would putrifie in the Broth; boyled with Honey or Sugar, they purge the Breast, provoke the Urine, restore Strength to the weak, cleanse the Reins and the Bladder of their Superfluities, are good for the heat and distillation of the Urine; they cure the Pains and Convulsions of the Nerves, and of the Sciatica, or Gout; they are profitable to the paralytick and stupid persons, and to those that are grieved with Tremblings; they cleanse the Lungs, and the Ulcers thereof; they are very useful in the distempers and defects of the Breast, and do very much contribute to the Cure and Health of Tifical men.

Hurt.

Hurt. They are something hard of digestion, and afford a gross nourishment, and bite the Stomach, and when they are rancidi, they excite Lust, and fill the Head with Vapours.

Remedy. Steep them first in warm Water at least an hour, then let the flegmatick eat them with Honey, and the cholerick with Sugar.

C H A P. LXXXIII.

Of Pistack-Nuts.

Name. **I**N Latin, *Pistacium*; in English, the *Pistack-Nut*.

Choice. The biggest are the best, of a smell something like Turpentine; let the Fruit be gathered from old Trees, but let it be fresh and green: These Nuts are better than Almonds.

Qualities. They are hot and dry in the second degree.

Commodity. They are wonderful good in awakening and exciting the venereal Desires; they remove the Obstructions of the Liver, and strengthen it, purge the Breast and the Kidneys, are useful for the Stomach, for they comfort it, and hinder nauseating; they attenuate the gross Humours, are restorative, and therefore are put into Compositions which are made to fatten one; being drunk in Wine, they heal the Bittings of Serpents.

Hurt. They are hurtful to Children, and such as are of an hot Complexion, because they attenuate and inflame their Blood; they cause the Ver-

tigo,

trigo, and eaten in too great a quantity, burden the Stomach.

Remedy. They may be safely eaten at the beginning and end of a Meal, taking after them dry Grimosele, or Sugar of Roses; they are good in Winter for old and flegmatick, but naught for young, &c. They say, Pistack-Nuts are produced, by grafting an Almond on a Willow-tree.

C H A P. LXXXIV.

Of Carnation Cherries.

Name. **I**N Latin, *Cerasa austera*; in English, *Carnation-Cherries.*

Choice. The biggest and most ripe are the best.

Qualities. These Cherries are usual, and more proper to make Wine, being not pleasant to the taste when raw, as the sweet ones; they are sour, and bind the Belly, cut the Flegm, refresh, dry and strengthen.

Commodity. They are grateful to the Stomach, for they extinguish the heat of the Choler, and cut the slimyness of Flegm, excite the Appetite, and are very good preserved with Sugar.

Hurt. They exasperate the Stomach with their sharpness.

Remedy. They are not good raw, unless with Sugar, or baked, and preserved in Glass-vessels, which is more wholesom than raw: They are very good against pestilential Fevers; they are good for those that are cholerick, but naught for old and flegmatick men.

C H A P.

C H A P. LXXXV.

Of Apricots.

Name. **I**N Latin, *Malum Armenium*, because they were first brought from *Armenia*; in English, *Apricots*.

Choice. The largest, soft, ripe, of a good colour, are the best, and most sweet to the taste.

Qualities. This Fruit is cold and moist in the second degree.

Commodity. They are good for the Stomach, quench the Thirst, excite the Appetite, provoke Urine; their kernels kill the Worms; the infusion made of the dry, cures sharp Fevers; they are to be cut asunder, and dried in the Sun, sprinkling them with beaten Sugar.

Hurt. They are indeed pleasant to the Stomach, but they weaken it, and are more corrupting than Peaches; they move the Flux of the Belly, swelling and filling the Blood with watry Humours, and dispose it to corruption: They are of very bad substance, convert themselves into Choler, and putrefie quickly; they cause pestilential Fevers, and breed gross and viscuous Flegm in the Liver and Milt.

Remedy. They are to be eaten before all other Food, drinking good Wine after it, or Aniseed, or Meat well seasoned with Salt, or with Spice, or else a little old Cheefe.

C H A P. LXXXVI.

Of Cherries.

Name. **I**N Latin, *Cerasa*; in English they are called *Cherries*.

Choice. The best Cherries are such as are of an hard substance: Let them be fully ripe; the watry Cherries are to be avoided, for they are cold, and do easily putrifie; the sour Cherries are more wholesome.

Qualities. The sweet are cold and moist, but the Cinnamon or sour Cherries are more cold.

Commodity. The sweet move the Body, and are easily concocted by the Stomach; being eaten in the Morning, they quench the Thirst, refresh and provoke the Appetite: The dry are astringent, chiefly the slimy and viscuous, and are very pleasant to the Stomach, because they extinguish the burning heat of the Choler, and cut the viscosities of the Flegm, and make a man have a good stomach to his Victuals, especially if they be boyled with a good quantity of Sugar upon them.

Hurt. The sweet are enemies to the Stomach, especially the watry, begetting in the Belly viscuous and putrid Humours, for they quickly putrifie, and swell the Stomach with the wind which they beget, if you eat too much of them.

Remedy. You must eat but few at once; and then immediately after them, take some Meat of an excellent substance, either salted or sharp: They must not be eaten as Food, but Physick, to quench the thirst and heat of those who labour in
hot

hot weather ; and at such times they are good for young and cholerick, but naught for old and flegmatick men.

C H A P. LXXXVII.

Of Cornel-berries.

Name. **I**N Latin, *Cornum* ; in English, *Cornel-berries*.

Choice. The biggest, and not too ripe, are the best.

Qualities. This Fruit has the quality of drying strongly, and they are also very astringent.

Commodity. They are an effectual Remedy against all Fluxes of the Belly, because they bind the Body : They are pickled green as the Olives, and of the ripe is made a Conserve with Sugar, and Honey, whereby they are good against the Bloody flux, and strengthen the Body ; and thus prepared , they may be given to feverish persons.

Hurt. They are of a small and bad Nourishment, and hard to be digested.

Remedy. They are to be eaten at second Course, a few only, and with Sugar.

C H A P. LXXXVIII.

Of Dates.

Name. **I**N Latin, *Dactylus*, *fructus Palme*; in English, *Dates*.

Choice. You must choose such as are sweet, ripe, and that are very sound within.

Qualities. The Date contains no small heat in it self, especially when it is made sweet, whence this Fruit is hot in the second degree, and moist in the first.

Commodity. They are pleasant, fatten the Liver, cure the Cough, and make the Body slippery.

Hurt. They breed Blood, which is soon changed into Choler: They hurt the Teeth, and the Mouth, and make the Emroids come forth; they gripe the Stomach, and fill the Body with raw and viscuous Humours, which cause Obstructions, not only in the Liver, but also in the Milt, in all the Bowels and Veins, whence proceed long and terrible Fevers.

Remedy. They are less hurtful, being eaten boyled, and preserved with Sugar, or else eaten after the raw, some sharp Food. They are good at no time, for no Age nor Complexion, unless, as I said before, prepared with much Sugar, which qualifies them sufficiently.

C H A P. LXXXIX.

Of Olives.

Name. IN Latin, *Olea*, & *Oliva* ; in English, *Olives*.

Choice. The best are those of *Spain*, big, with little stones, growing in warm Places ; let them be well pickled.

Qualities. This Fruit when it is thoroughly ripe, is moderately hot, but when it is not ripe, it is more cold and binding : They strengthen and bind the Belly ; those that are pickled, are hot in the second degree, having a little of an astringent faculty.

Commodity. They purge the Stomach of Flegm, and the pickled excite the Appetite ; and their Pickle is good to wash the Mouth withal, for it binds the Gums, fastens loose Teeth ; those that are pickled in Vinegar, quench the Choler, and stop Vomiting.

Hurt. Pickled Olives afford but small Nourishment, and are of an hard digestion ; the salted inflame the Blood, and beget Choler, and hinder Sleeping.

Remedy. They are to be eaten in a small quantity at once, and those that are pickled in Vinegar are better than the others, and that have good Pickle : They are good in cold weather for all Ages and Complexions ; the Olives are to be eaten after the other Food, that they may strengthen the Stomach, and help Digestion ; but now they eat them in the beginning, in the middle, and
end

end of a Meal, with Flesh, Fish and Eggs : but it is a very bad custom, for we ought to observe an order in our Food, especially if we consult our health and welfare.

C H^a P. XC.

Of Peaches.

Name. **I**N Latin, *Mala Persica* ; in English, *Peaches*.

Choice. The best Peaches are the odoriferous, well-coloured, fully ripe, so that they come clear from the stone, and that have an excellent taste ; the Nutmeg-Peaches are the best of all.

Qualities. Peaches are cold and moist in the second degree ; their Kernels are hot and dry.

Commodity. They are good for the Stomach, and make the Body slippery ; those that come clear from the stone, and that are very ripe, ought to be eaten before Dinner, for they beget an appetite : But you must drink after them old and odoriferous Wine ; and therefore let them be steeped in Wine, the which does not thereupon become im-poisoned, as having attracted to it self the poysonous quality ; but it is rendred bad, for the Peaches which are spongy, having drawn out and extracted the spirits and quintessence of the Wine, that which remains behind, becomes flat and dead, losing all its vertue.

Hurt. They loosen the Stomach, begetting Humours, which are quickly putrified and corrupted, as being of a soft and watry nature, whence they

they do also breed much Windiness, and cause the Dropsie ; whence some thinking to correct their malign Influences , do cleanse and steep them in Wine ; but instead thereof commit a greater error , for their hurtful juyce is sooner transported to the Veins, and thereby becomes more hurtful.

Remedy Having eaten them with an empty Stomach , you must drink an odoriferous and aromatick Wine after them ; but the Nutmeg-Peaches must be eaten after Meals , which refreshes and seals up the mouth of the Stomach, as do likewise the dry. They are good in Summer for young and cholerick, but naught for old and flegmatick men, and whose Stomach is weak ; but roasted under the ashes, are a delicate Food, and most pleasant to the Sick ; for they are good against the Passions of the Heart, and with their pleasant smell they take away a stinking Breath, which proceeds from the Stomach , and chear the Mind : The dry are more wholesom , and make the Stomach better, and stop Fluxes. The Kernels cure the Pains of the Body , kill the Worms , dissolve Windiness, cleanse and comfort the Stomach, remove the Obstructions of the Liver, break the Stone in the Kidneys and Bladder ; and in short are very good to preserve the Health, if every morning you eat eight or ten of them, but two or three are enough for those that are troubled with an hot Liver.

C H A P. XCI.

Of Plums.

Name. [N *Latine*, *Pruna*; in *English*, *Plums*.
Of these are found infinite sorts.

Choice. The best and most commendable are the *Damascene Plums*, so called from *Damascus*, a City of *Syria*, where they grew.

Qualities. Plums are cold and moist: But of the several sorts of Plums, some are sweet, others are sharp and sour: They are cold in the beginning of the second degree, and moist in the end of the third.

Commodity. They purge the *Choler*, extinguish *Heat*, take away *Thirst*, refresh and moisten the *Body*, whence their Juice boyled may serve to excite the *Appetite*, and to quench the thirst in *Feverish Persons*, and thereof is made an *Electuary* with *Scamony*, and without, to loosen the *Belly*, with the pulp or in-side of *Damascene Plums* and *Manna*: With the infusion of *Sena*, *Polipodium*, *Anise-seed*, and *Cinnamon* is made another excellent *Electuary*, whereof the quantity of half an Ounce being taken before *Meals*, does pleasantly loosen and make the *Body* slippery, and is grateful also to the *Palate*, as *Marmalade of Quinces*.

Hurt. They are hurtful to those whose *Stomach* is cold and weak, to decrepid and phlegmatick Men, and such as are troubled with *Cholick pains*.

Remedy. The hurt of Plums is remedied and corrected by eating Sugar with them at the first Course, or eating after them salt Meats, and drinking good Wine; they are very good for Young, Sanguine, and Cholerick Men, chiefly in Summer.

C H A P. XCII.

Of Cucumbers.

Name. **I**N Latine, *Cucumer*; in English, a Cucumber.

Choice. The best Cucumbers are such as are large, and fully ripe.

Quality. They are cold in the end of the second degree, and moist in the third.

Commodity. The Cucumber is an excellent thing for the cooling and refreshment of those that are thirsty in Summer; for it qualifies the heat, and lessens the dryness of the Tongue; they are a good Remedy for the Reins and Bladder, provoke Urine, are very convenient for hot and dry Stomachs, restore those that suffer indispositions, by reason of over-much heat.

Hurt. The Cucumber used too often, is of very bad Nourishment; and if not quickly concocted by the Stomach, 'tis corrupted, and converted into Humours little inferiour to deadly Poison. It diminishes the *Sperma genitale*, and extinguishes the Venereal Appetite, begets slimy Flegm in the Stomach, the which despersing it self raw through the Veins, occasions long Fevers: Cucumbers in
Fleg-

Flegmatick mens Stomachs causes nauseating, Cholic pains, and Hypochondriack Passions.

Remedy. It must not be eaten before Meals, for like Radishes, it rises in the Stomach; after Dinner it is less hurtful, and more easily digested. Cucumbers are naught for Old Men, and such as are of a cold and moist Complexion; and to qualify it, let them eat a few Seeds of Anise: They are good for Young and Sanguine Men, and being boyled, are less hurtful.

C H A P. XCIII.

Of Straw-berries.

Name. **I**N Latine, *Fraga*; in English, Straw-berries.

Choice. The best are the red, and through-ripe Straw-berries, large, of a pleasant Odour, and such as grow in the Garden, are better than the wild.

Qualities. They are cold in the first degree, and dry in the second.

Commodity. They are very pleasant to the taste, extinguish the heat and sharpness of the Blood, and refreshing the Liver, they quench the burning Choler, take away Thirst, provoke the Urine, and excite the Appetite. Their Wine dries up the fluxes and rheums of the Eyes, and clear the Sight, applyed to the Eyes, taking away the little Clouds of the Eyes, and cleanse the Eyes hurt by the Small-Pox. The Straw-berries do not receive any venomous quality from the Toads

^and Serpents, though they often tread upon and pass over them, as being of a very low growth; they stop Loosnesses and Flux of Women, and are good for the Milt; the Decoction of the Leaves and Roots drank, eases the inflammation of the Liver, and cleanses the Kidney and Bladder; and the Water of Straw-berries distilled, stops the Bloody-flux in all parts.

Hurt. They are of little Nourishment, and are easily corrupted in the Stomach: Straw-berries are very hurtful to trembling and Paralitick Men, and those that are troubled with convulsions of the Nerves; their Wine intoxicates, they easily putrifie; whence those that eat many of them, fall often-times into Malignant Fevers.

Remedy. They must be first cleansed from their Leaves, and from all filth, afterwards put into good White-wine, and then eaten sprinkled with Sugar. They are convenient in hot Weather for Young Men, and for Cholerick and Sanguine Complexions, and strong Stomachs; they are to be eaten before other Food, and in a small quantity; as Cherries, Mulberries, and such other Fruits.

C H A P. XCIV.

Of Melons.

Name. **I**N Latine, *Pepo*; in English, Melons, or Pompions.

Choice. You must choose such as are of an exquisite Odour and Taste, pleasant to the Palate, fresh, and ripe.

Qualities.

Qualities. Melons and Pompions are cold in the second degree; the Melons moist in the end of the second, the Pompions in the third.

Commodity. They are very refreshing, they cleanse the Body, provoke Urine, take away Thirst, stir up the Appetite. Those that eat of them, secure themselves from the Stone and Gravel; and therefore the Emperour *Albinus* was so much delighted with them, that in one Night he eat ten Melons of *Ostia*, and an hundred Peaches of *Campania*, which were counted the best of all others.

Hurt. They cause windiness, and the Belly-ach; and therefore such as are grieved with Cholick pains, ought to abstain from them, for they breed naughty Nourishment, easily converting themselves into the same Humours that they find in the Stomach; and by reason of their coldness they are difficultly digested: They do moreover excite Vomiting, and Cholerick Fluxes; and being corrupted, they beget Malignant, Spotted Fevers.

Remedy. They are not to be eaten, unless with an empty Stomach, because, as is said before, they are changed into the same Humours they meet with in the Stomach. The eating of Melons is also good, if after them you eat old Cheese, salted Meats, and drink good Wine after them, but not very strong. They are good in hot sultry Weather, and agree with all Ages, except Decrepid, Flegmatick, and Cholerick Men, to whom they are very pernicious.

Advertisements concerning Flesh.

Flesh is more nourishing than all other Food; for being hot and moist, it is easily turned into Blood, and afford great Nourishment; concerning which it will be good to observe these following Rules.

I. You must always take notice, That Flesh, Herbs, Fruits, Corn, and Wine are to be chosen in high and odoriferous places, such as are refreshed with wholsom Winds, and recreated with the warm beams of the Sun, where there are no Ponds, Lakes, and standing Waters, for in such places they are quickly corrupted.

II. That the flesh of all those Creatures which live in Fens, Marshes, and standing Pools, be avoided; to wit, of Ducks and Geese.

III. The flesh of Creatures too Old, are naught, hard, dry, sinewy, of small Nourishment, and hard to be digested; whereas on the other side, such as are too Young do over-abound with moisture, and are full of superfluities, though more easily concocted in the Stomach.

IV. The flesh of the Male Animal is more hot and dry, and more easily digested than that of the Female, the which is more cold and moist, and for that cause less digestible; yet the flesh of the Female is better for feverish Persons than the other, because it is less hot and more moist; and therefore in Summer, to sick Persons you must give young Pullers, and not Cockerels.

V. All Female flesh begets worse Blood than the Male, except that of the She-Goat, which affords better Nourishment than that of the Male.

VI. Salted flesh is hurtful, begetting gross and melancholick Blood, and bad Juice; for it dries much, and nourishes little.

VII. Fat Meat is easily digested, yet breeds many superfluities, and therefore is of small nourishment, takes away the Appetite, hinders the Digestion, and makes the Stomach languish: The lean nourishes better, and begets fewer superfluities; whence the middling betwixt both is more wholsom, because it breeds temperate Blood.

VIII. The flesh of Birds is more light, more dry, and more easily digested, than that of four-footed Beasts; and therefore more convenient and agreeable for those who are more given to the exercise of the Mind, than of the Body, for they are digested more easily than all the rest, and because they breed Blood which is clear, clean, and full of Spirits, and fit for the exercise of the Mind.

IX. The flesh of wild Creatures, and such as frequent the Woods, is better than that of tame; and the Blood which is bred by eating of them will have fewer superfluities, by reason of the much running, and exercise which they are accustomed to, and because they live in a more dry Air, especially such as frequent the Mountains, and their flesh will keep longer uncorrupted; for they have less fat, and therefore beget fewer superfluities, nourish better, and breed a more sound Blood: But tame Creatures are more moist than wild, by reason of their little motion, and the moistness of the Air wherein they live.

X. In moist times and complexions the flesh that inclines to dryness is most convenient; and so on the contrary.

XI. The flesh of gelded Creatures is the best, as being most temperate; for 'tis hotter than the Female, and colder than the Male.

XII. The flesh of black Creatures is more light and sweet than that of the white.

XIII. The flesh which sticks to the Bone, is of best Nourishment; and the flesh of the right side is better than the left, and the fore-part is better than the hinder; for the fore-part is hotter, and more easily digested, but the hinder-part is colder, and more gross; the flesh which is near the Heart is better than the other farther off; for being strengthened by the heat of the Heart, 'tis more fit to nourish.

XIV. The flesh which is dry must be boyled, the moist roasted.

XV. Roasted flesh is fatter, of greater Nourishment, though more hardly digested than boyled, which though of less, yet is of better Nourishment, and therefore more wholsom; at Dinner boyled Meats are best, at Supper roasted, as being of an harder digestion, and therefore better concocted in the Night-time. Fryed and broyled Meats beget nauseous Humours and Crudities in the Stomach, and are of a difficult digestion, though very nourishing.

C H A P. XCV.

Of Lambs.

Name. **I**N *Latine*, *Agnus*; in *English*, a Lamb.

Choice. Let it be a Male of one Year, brought forth in Spring, and that hath fed on sweet Herbs; but the sucking Lambs flesh is too moist and slimy.

Qualities. The Lamb is moist in the second degree, and hot in the first; but the sucking-Lamb is moist in the third degree, and is very viscuous; but when 'tis a year old, though it abounds with moistness, yet being taken from Milk, the heat increases, and the moisture decreases.

Commodity. It begets good nourishment, is easie to be digested, especially when fed with sweet Herbs; 'tis good against Melancholick Humours, 'tis convenient in hot Weather, and in hot Countries; for those that are of a cholerick and adust Complexion, that which does not suck is more easily digested, breeding good and greater Nourishment.

Hurt. The flesh of a young sucking Lamb is too moist, waterish, slimy, and of gross Nourishment, and therefore very hurtful to Flegmatick and Old Men in cold Weather and Countries; they breed many viscuous Humours in the Stomach, because they have in themselves a superfluous moistness, and so much the more, by how much the younger. This Food is not good for sick Men, especially for such as are troubled with

the Falling-Sickness, and other Passions of the Brain and Nerves.

Remedy. You must not eat them before they be a Year old, but let them not have Copulation; they are to be roasted with Sage, Rosemary, Garlick, Cloves, and other hot things, which may dry up their moisture; and with this flesh the sauce ought to be such as is cutting and drying: Lambs flesh is always to be roasted or baked, not boyled.

C H A P. XCVI.

Of Beef and Veal.

Name. **I**N Latine, *Bos, Vitulus, & Taurus*; in English, an Ox, Calf, and Bull.

Choice. The Ox ought to be young and fat, and that hath been put to the Plough: The Veal or Calf ought to be sucking of a Dam, which is fed in excellent Pasture.

Qualities. The flesh of an Ox or Cow is cold in the first degree, and dry in the second; but when it is very young, it has more moistness than the young flesh of other Animals, which by Nature are more dry.

Commodity. The Ox affords great Nourishment to those that labour much, and breed much Blood, and stops Cholerick Fluxes. Veal also nourishes greatly, begetting excellent Blood, and is easily digested. The Field Veal is not near so good as the House-sucking Veal.

Of Kid.

1755

Hurt. Cow Beef is very unwholsom, of bad Nourishment, of hard Digestion, breeds Hemerodes and Melancholick Infirmities. Ox Beef is of a gross substance, but good for healthy and sound Bodies. The worst of all is Bull-Beef, which is a gross, hard, dry flesh, and of very ill Nourishment.

Remedy. The flesh of an Ox lying twenty four hours in Brine, and afterwards well boyled, is good. Veal is to be well roasted or baked.

C H A P. XCVII.

Of Kid.

Name. **I**N Latine, *Hadus*, in English, 'tis called a Kid.

Choice. The red and black are to be chosen; but let it be a sucking Kid, a Male, and not above six Months old.

Qualities. It is temperately hot until the second Month; its flesh is very good, neither too moist, nor too dry.

Commodity. It is of an excellent Nourishment, and very easily digested; it wonderfully contributes to the Health, and is very good both for sick and healthy Persons, and for such as labour much, and for studious Men.

Hurt. Kid is naught for Old and Decrepid folks, and such as have a weak, cold, and watry Stomach; and is very hurtful for all those that are grieved with pains of the Stone, and the Falling-sickness.

Remedy.

Remedy. Its hurt is remedied by roasting it well, especially those parts which are most humid, and eat it with Oranges, or else baking it with Pepper and Salt; but the boyled is to be eaten cold, if at all.

C H A P. XCVIII.

Of Deer.

Name. **I**N Latine, *Dama*; in English, a Buck or a Doe, or Fallow-Deer.

Choice. Of the Deer, let those that you choose be young, fat, and exercised enough, which dissolves their naughty Humours; and purges the Blood from many superfluities, and makes them more easie to be digested; nevertheless they incline to Melancholy, as do almost all Wild Beasts.

Qualities. They are hot and dry in the second degree.

Commodity. They are of a great and good Nourishment; and in this they excel other wild flesh, they are good against the Palsie, Cholicke pains, and make lean such as are too fat.

Hurt. They are hurtful to lean and slender folks, because they breed a sharp Blood, and cause Convulsions of the Nerves, especially if the Beast be old, for then it is more difficultly digested: 'Tis naughty flesh in hot Weather.

Remedy. When it is boyled, 'tis to be well sawced with Oyl or Butter, to the end that the flesh may become more moist, and more easily digested. At great Mens Tables they eat this flesh boyled,

boyled, roasted, and baked in Pies, or great Pasties. 'Tis good in Winter for Old and Flegmatick Men, but does not in any wise agree with Young and Cholerick folks. The Female of this Creature is one of the most fearful Creatures that is, and most weak, having no manner of Weapon or Defence to preserve her from Doggs and Wild Beasts, as she thus complains;

*Dente timetur Aper, defendunt Cornua Cervum,
Imbelles Dame, quid nisi præda sumus.*

C H A P. XCIX.

Of Wether.

Name. [N Latine, Vervex; in English, a Wether.

Choice. The young Wethers of one years growth are to be chosen; for then their flesh is very good, and agreeable both with sick and healthy Persons: Let them feed on sweet Herbs, and so they will excell all Flesh.

Qualities. This flesh is temperately hot and moist.

Commodity. It breeds good Blood, because 'tis sweet, of a good nourishment, and easily digested; the Broth of Wether-Mutton is excellent, for it is very good against Melancholick Humours, and maintains the Body in an equal Temperament: Let it be eaten boyled with Parsley, or else the hind-quarters roasted with Rosemary and Garlick, beaten together.

Hart.

Hurt. When the flesh is Old 'tis hurtful; for it is drying, both by reason of the Age, and for want of its Stones; is of hard digestion, and less sweet and pleasant.

Remedy. Let the flesh be young, and boyled with opening and Cordial Herbs, or roasted as is shewed before: This flesh is good in all Seasons and Countries, and for all Ages and Complexions.

C H A P. C.

Of Stags.

Name. **I**N Latine, *Cervus*; in English, a Stag.
Choice. The young and sucking is to be chosen, or else let it be gelded.

Qualities. The flesh is hot in the first degree, and dry in the second.

Commodity. The flesh of the young ones is a very laudable Food, and of good Nourishment. The Horns of a Stag burned drive away all Venomous Creatures; and the Bone which is found in their Heart is very Cordial, and a good Antidote against Poison, and therefore used in Treacle.

Hurt. This flesh breeds gross and melancholick Humours, hard of digestion, nourishes little, causes Palsies, Tremblings, and Quartan Agues.

Remedy. Boyling it together with the Heads of other gross Animals, or baking it in Pasties, but let it be young, or gelded, and it is not hurtful: 'Tis not to be eaten in Summer, chiefly by Old and Melancholick Men, in Winter more securely;

securely; for in Summer they feed on Vipers and Serpents. The Hanches are the best part.

C H A P. CI.

Of the Wild and Tame Boar.

Name. **I**N Latine, *Aper*; in English, Boar, whereof is made Brawn.

Choice. The flesh of that Boar which has been long Corn-fed, is the best.

Qualities. It is hot and moist.

Commodity. Brawn made of the flesh of tame Boars, and young, is a delicate Meat, having not so much excrementitious moisture as Bacon or Pork.

Hurt. The hard and horny part is difficultly concocted.

Remedy. It must be well pickled in Brine, and the longer you keep it, the better it grows.

C H A P. CII.

Of Rabbits.

Name. **I**N Latine, *Cuniculus*; in English, a Rabbet, or Coney. This Creature is very like a Hare, though less; by their continual digging their Berries under Ground, they have taught Men the way of Undermining; whence the Poet says,

Gaudet

*Gaudet in effossis habitare Cuniculus antris,
Demonstrat tacitas hostibus ille vias.*

Choice. You must choose the young, fat Rabbit; in Winter its flesh in the Night Air becomes tender: The old ones have an impure flesh, very unwholsom, and unpleasant to the taste.

Qualities. The Rabbit is cold in the beginning of the first degree, and dry in the second; though less dry than the Hare, and of better Nourishment.

Commodity. 'Tis of good and large Nourishment, consumes the superfluous moisture and slegm which it finds in the Stomach, and comforts it: This flesh is whiter, and much less dry than that of a Hare, and therefore nourishes better, and is more easily digested; provoking the Urine, and is good for such as are troubled with the Leprosie.

Hurt. It is hurtful to Melancholick, and chiefly to Decrepid Persons, and in hot Weather; for it begets gross and very bad Nourishment, and this flesh is not very pleasant to the Palat.

Remedy. This flesh is less hurtful if boyled a little, and afterwards roasted, with odoriferous Herbs, Cloves, Nutmeg, or Cinnamon, and well larded.

C H A P. CIII.

Of Hares.

Name. [N *Latine*, *Lepus*; so called from the lightness of its feet, and swiftness in running; which gift is bestowed on this Creature, instead of Weapons, whereby he may save himself from other wild Beasts and the Hunters. In *English*, an Hare.

Choice. The best is the young Hare, caught by the Dogs after a long Chase, in Winter, the flesh hung out in a clear Night, becomes tender.

Qualities. The Hare is dry in the beginning of the third degree, and hot in the first.

Commodity. Young Hares are very sweet, and pleasant to the Stomach, boyled in Water and Wine with Sage; or roasted with Sage and Cloves, or else baked: They are good for such as are too fat, and desire to be lean; they cause a good colour and beauty in the Face; whence the Poet jesting, says,

Si quando Leporem mittis mihi, Gellia, dicis.

Formosus septem Marce diebus eris

Si non mentiris, si verum Gellia narras,

Edisti nunquam Gellia tu Leporem.

The Blood of an Hare fryed and eaten, is good against the Dysentery, inward Imposthumes, and old Fluxes, breaks the Stone and Gravel in the Kidneys and Bladder, and drives it out; the
Brains

Brains of a roasted Hare eaten, cures the trembling of the Members; and the same thing facilitates the breeding of Teeth in Infants, and lessens the pains thereof. Bathing ones self in the Broth of an Hare, is very good against the Gout.

Hurt. It is hardly digested, breeds gross Blood, binds the Belly, induces waking, and troublesome Dreams; 'tis bad for melancholick and studious Persons, of small and bad nourishment.

Remedy. It becomes less hurtful, being well larded and roasted with Aromatick Spices. 'Tis not good, unless in Winter for Young and Sanguine Men.

C H A P. CIV.

Of Bacon or Pork.

Name. **I**N Latine, *Porcus*; in English, Bacon or Pork.

Choice. That is the best which is neither too little nor too old, but of a middle Age, and a Male gelt, and brought up in the Fields.

Qualities. 'Tis hot in the first degree, and moist in the second; but the sucking-pig is more moist, therefore not to be eat, because very hurtful.

Commodity. 'Tis of a large and commendable nourishment, maintains the Body slippery, and provokes Urine. Bacon, especially the Hams, are good to excite the Appetite, and to boyl with other flesh; for by its good taste it makes the Beer relish, and cuts Flegm.

Hurt.

Part. This flesh is hurtful to delicate Persons, and such as live in ease, causes the Sciatica and Gout, especially the flesh of a sucking-pig; and because it is too moist and viscuous, and of much Excrements, it putrefies easily, and converts it self into the Humours which it finds in the Stomach, causes Flegm and Cholic-pains, the Stone in the Kidneys, and Obstructions in the Liver. The Sows have very bad flesh, and full of melancholick Humours, begetting gross nourishment; whence those that eat too much of this Food, abound with many Excrements. It gluts and loosens the Stomach, takes away the Appetite, provokes nauseating, and is easily turned into Choler.

Remedy. Pork is less hurtful, eaten in a small quantity, of a middle Age, and let the flesh be lean, but of a fat Beast, powdered, roasted with sweet-smelling Herbs; or else fryed with Salt, Fennel, or Sage, whereby it is more pleasant to the taste, and more wholsom, for it has not so many moist superfluities: This flesh is good in very cool Weather for Young Men that have not an hot Stomach, and for such as labour; but naught for Old and Idle folks.

*Advertisements concerning the Parts of
Beasts and Birds.*

Amongst the Parts of Birds and Beasts, some are better than others; for all the extremities, as the Head, the Neck, the Feet, the Tail, in respect of the rest, are hard, of little and gross

gross Nourishment, and hard to be digested; but better and more savoury are the Parts about the Wings, Back, and Breast.

The Parts of Animals.

I. The Head.

LET the Head be of a temperate Creature, of a moderate Age and Complexion: That of a Kid is of better and greater Nourishment, provokes Urine, loosens the Belly, and excites venereal Desires; but eating too much thereof, it thickens the subtil Humours, and breeds gross; it burdens the Stomach, because it is not easily digested, and will hardly go down, unless eaten with strong Mustard, and other Aromatick things. The Head is hot in the first degree, and moist in the second, and in cold weather very good for young and cholerick men.

II. The Brain.

ALL Brains hurt the Stomach, and induce Nauseating; are a flegmatick Food, of gross Nourishment, hard Digestion; but seasoned with Spices, and Aromatick things, it becomes better: The Brains of Birds, especially of wild Fowl, are very good, eaten with Orice, Pepper and Vinegar, to take away their moist Humours.

III. The

III. The Eyes.

THE Eyes are eaten by very few People : They are of a warry Nature, composed of different Substances; they are viscuos, whence they are of an hard digestion, except above all the rest, the Eyes of a young Kid, or of a Calf.

IV. The Tongue.

THE Tongue excels the other Parts in pleasant Taste, and goodness of Aliment, and is also easily concocted.

V. The Neck.

THE Neck of Birds are as the Hearts of Beasts, hard to be digested, but by reason of their often motion, they beget fewer Superfluities. The Necks of roasted Pidgeons are good for such as are in health, and for those also that have lost their Stomach.

VI. The Duggs.

WHen the Duggs or Udders are full of Milk, they are very pleasant to gluttonous Folks, especially those of young Sows and Heifers; and if they are well digested, they afford good Nourishment; but if the Stomach is not able to concoct them, they breed crude and viscuos Humours.

VII. The

VII. *The Wings.*

THE Wings of Birds are of an excellent Nourishment, for they are without all Superfluities.

VIII. *The Heart.*

THE Heart has a fibrous and hard Substance, whence it is not easily digested, but rightly seasoned; and if well digested once, it gives no small and good Nourishment.

IX. *The Liver.*

THE Liver of all four-footed Creatures is very bad Food, for it is not easily digested it self, and hinders the Digestion of other Food: It weighs and burdens the Stomach; but if the Beast be fed with dried Figs before it is killed, and if it be a Male and young, its Liver is a delicate Food, nourishing the Body exceeding well; and is particularly good for them who in the Dusk cannot see at all; such is that of the Goose fattened with Milk, or of a fat Hen. The hurt of the Liver is removed by boyling it well, until the blood which is within it be consumed; and let it be boyled with Sage and Laurel, afterwards wrapped up with the Gizzard, and when it is thoroughly boyled, let the sauce be the juyce of Oranges. The Livers of Hens and Capons are the best; that of a Kid is next; then that of a Goose; and lastly, the Liver of an Hog. The Liver is good at all times, for

all Ages and Complexions, provided it be so qualified, as is said before.

X. The Lungs.

THE Lungs are so much more easily digested than the Liver or Milt, by how much they are more rare, but they nourish less, and breed Flegm.

XI. The Milt.

THE Milt is very pleasant to the taste, by reason of a certain sharpness which it contains within it self, but is of a bad nourishment, and being a receptacle of melancholick Humours, it makes those who eat too much of it, melancholick.

XII. The Kidneys.

THE Kidneys nourish badly, digest worse, especially of old Creatures; but of young ones, and of those that suck, as young tender Pigs, and Kids, they are better.

XIII. The Tripe.

THE Tripe is good for such as labour and tire their Bodies, for it is harder than the flesh of its Creature: It is cold and dry in the second degree; 'tis good for those that are troubled with great Heat in the Stomach and Belly, because it breeds cold Humours; it hurts them that have the Scurf,

Scurf, the Leprosie, and other melancholick Infirmities. The best is that of a fat Beast, killed in the flower of its Age, well fed, and clean; let it be a long time boyling in fat Broath, with Mint and Spices enough; 'tis not good, unless in cold weather, for young men that work hard, of a strong Stomach, and hot Constitution. The Kids-Tripes challenge the Superiority; Calves-Tripes claim the next place; and Ox-Tripes the last.

XIV. *The Spleen.*

THE Spleen, as it is the recepracle of gross melancholy Blood, affords little Nourishment, and is hardly concocted, therefore not fit for Food.

XV. *The Bowels.*

THE Intestines affords not very good, but thick Aliment; and the Bowels of younger Quadrupeds, as Calves are of better juyce, and more easily concocted, than of old.

XVI. *The Testicles.*

THE substance of the Testicles or Stones is like that of the Udder: They afford an excellent Nourishment to the Body, multiplying the Seed, and increasing Copulation; those of fatted Cocks and Cockrels are pleasant to the Taste, of an excellent and great Nourishment; for 'tis said, *Tantum nutriunt, quantum ponderant.* The Stones of old

old Creatures are of a slow Digestion, do somewhat press the Stomach; but first boyling them with Mountain Penny-royal and Salt, and afterwards frying them with fresh Butter, whereby they are less hurtful: They are good in cold weather for all Ages and Complexions, except decrepit and flegmatick men.

XVII. *The Feet.*

THE Feet of Beasts are better than those of Birds, for by reason of their continual motion, they are more easily digested, but beget gross and viscuous Humours; they are to be eaten at first Course. The Feet of Birds are no good Food; but Kids, Lambs, Calves-Feet, and other young Creatures which run much, are good for cholerick men, and such as have a thin Blood, cause Sleep, nourish much, soder the broken Veins in the Breast and Lungs, cure Tifical Distempers, and excite the Appetite, hurt those that are troubled with Wind, the Gout, Pains in the Joynts, and the Sciatica: They are good at all times for young and cholerick, though naught for old and goury persons; but boyling them till they be soft, and then preparing them with Vinegar and Saffron, takes away all their ill.

C H A P. CV.

Of Butter.

Name. **I**N Latin, *Butyrum*; in English, *Butter*.
Choice. The best is the fresh, and sweetest, free from all ill tastes.

Quality. Tis hot and moist in the first degree.

Commodity. Butter purges strongly, and eaten with Sugar or Honey, it ripens gross Catarrhs; for it extracts the Superfluities which are congested in the Breast and Lungs, cures the Asthma and Cough, mitigates Pains and Aches, especially eaten with Honey and bitter Almonds, it nourishes well and sufficiently.

Hurt. It loosens and weakens the Stomachs of such as use it too much, prepares the Body for the Itch, and Small-pox.

Remedy. Its hurt is remedied, by eating after it, strengthening, binding, and astringent Food, or Sugar of Roses; it is good at all times both for young and old, for it purges the Catarrhs, opening and cleansing the Breast.

C H A P. CVI.

Of Cheese.

Name. **L**atin, *Caseus*; English, *Cheese*.

Choice. The good Cheese is the fresh, made of temperate Milk, but let it be of a good Pasture.

Quality. The Fresh Cheese is cold and moist in the second degree, but the old is hot and dry.

Commodity. The Fresh mollifies and fattens the Body, is pleasant to the Taste, and not hurtful to the Stomach, and of all other Cheeses is most digestible, but let it not be hard Curd. The Cream Cheese is most wholesome, but it must be eaten the same day on which it was made. Cheese is only to be eaten, to shut up and close the mouth of the Stomach; and we must beware we eat not too much thereof, especially of old Cheese, which if eaten in too great a quantity, is very pernicious: And therefore this Rule is to be observed, *viz.*

Caseus est sanus, quem dat avara manus.

For thus only it may be eaten without hurt.

Hurt. The old is hardly digested; and therefore is said,

Caseus est nequam quia digerit omnia se quam.

It induces Thirst, inflames the Blood, causes the Stone, obstructs the Liver, digests slowly, especially if the Stomach be weak, and offends the Reins.

Remedy. Eating it with Nuts, Almonds, Pears, Apples, &c. it is less hurtful; it requires a strong Stomach to digest it, and therefore is only good for young men that labour.

C H A P. CVII.

Of Milk.

Name. **I**N Latin, *Lac*; English, *Milk*.

Choice. The most precious Milk is the Womans; the second, Asses Milk; the third, Sheeps Milk; the fourth, Goats; and the last, Cows Milk.

Quality. 'Tis moist in the second degree, and as to the heat it is temperate. Milk is composed of three Substances; the first watry, called the Whey, which is cold and moist, nitrious and loosening: The second is fat, called Butter, and is temperate: The third is gross, whereof is made Cheese, and is viscuous and flegmatick.

Commodity. It increases the Brain, fattens the Body, is good for the Hectick Fever, takes away the heat of the Urine, nourishes sufficiently, makes the Body handsom, increases Lust, cures the Cough, opens the Breast, and restores the Tifical men; drinking the quantity of three ounces with a little Sugar, not drink, nor eat, nor move, nor sleep, till it be digested.

Hurt. It hurts such as are troubled with Fevers, and Head-achs, and cholick Pains, soreness of the Eyes, and Catarrhs, the Stone, Obstructions; is naught for the Teeth and Gums.

Remedy. It is less hurtful, if eaten in a small quantity ; drink it with a little Salt, Sugar, or Honey, that it may not curdle in the Stomach ; drunk in the morning fasting, 'tis good for young and cholerick men, but bad for old.

C H A P. CVIII.

Of Cream.

Name. **I**N Latin, *Flos Lactis* ; in English, *Cream*. *Choice.* The best is of that Milk from which the Butter has not been seperated ; let it be fresh, and of an excellent Pasture.

Quality. 'Tis cold in the second degree, and temperately moist.

Commodity. It quenches Thirst, and the heat of the Stomach, and is very powerful to digest.

Hurt. It binds the Breast, sends naughty Vapours into the Head, causing sometimes Suffocations and Syncope ; and as all Milk curdled, is suddenly putrified, it forces down the Food raw from the Stomach, hardly digests it self, breeds the Stone and Lientery, and is only good in hot weather for young, &c.

Remedy. 'Tis to be eaten with Sugar, for the first Course.

C H A P. CIX.

Of Whey.

Name. **I**N Latin, *Serum*; in English, *Whey*.
Choice. The fresh, made of the best Milk, is the most excellent.

Quality. 'Tis cold and dry in the first degree.

Commodity. 'Tis good for men of an hot Complexion, cures such as are troubled with a Flux of cholerick Humours, quenches Thirst, burning Choler, and provokes Sleep.

Hurt. It hurts the Stomach, especially a cold one, weakens the Nerves; and the salted is worse than the fresh, because it gives bad Nourishment, causes Thirst, binds the Belly, begets Windiness, increases the Gravel and Stone in the Kidneys, and ordinary Vessels, and is of an hard Digestion.

Remedy. 'Tis less hurtful, eaten fresh in the last Course with much Sugar; young cholerick men, and such as labour, may eat it at all times.

Advertisements concerning Birds.

THE different Nature of Birds is discerned from the Time, the Age, the Food, the Place, the Air, and from being gelded. You must therefore diligently observe these four things: And first,

The Time.

Because at such Time as Birds couple, as well domestick as wild Fowl, they thereby grow lean, and feed little ; the which is manifestly apparent in tame Fowl : Hens in the Winter after they are trod, do fatten sufficiently, and become tender ; some Birds are better in Summer, at which time they eat the Corn ; others in Autumn, because they eat Grapes, Figs, Apples, Berries, and such like Fruit ; other Birds are more acceptable in Winter, as Thrushes, Black-birds, Wild-geese, Cranes, and all Water-fowl. Secondly,

The Viſuals.

For some feed on Flesh, as Eagles, Vultures, Kites ; and others that have crooked Talions, as feeding on Carrion, are not eaten by us ; some live on Worms, but most eat Corn, as Pidgeons, Doves, Turtles, &c. In short, some are nourished on Land, others in Rivers ; some in Lakes, and others in the Sea ; and there is no small number of Birds which feed on Herbs : And 'tis observable, that besides this, the flesh of wild Fowls have always the taste of such things as the Birds feed on, as of Ants, of Worms, of Fish, of Slime, and of Mud. Thirdly,

The Place.

Mountain-Fowl are always to be preferred before the rest, before tame Fowl, and such as frequent Marshes, Fens, and Lakes : For according to the variety of the Place, the flesh is varied and

changed; as sometimes to be dry, of few Excrements, and easily digested; or moist, full of Excrements, and of a difficult concoction, which does often happen in the same Bird. Besides, gelding or cutting a Fowl, makes it fat and sweet, as appears in the flesh of Capons. Fourthly, and Lastly,

The Age.

For the flesh of young Birds is always better than that of old, which is hard, dry, and difficultly digested, and of small nourishment. But now let us proceed in particular to the flesh of Birds which are used for Food.

C H A P. CX.

Of Ducks.

Name. **I**N Latine, *Anas*; in English, a Duck.

Choice. The young, fat, tender, and wild Duck is the best.

Qualities. 'Tis hot and moist in the second degree.

Commodity. The Duck is the most hot of all the other tame Fowl; its Wings and Liver are the best, because they give a good and ready Nourishment. When it is fat it fattens, and causes a good Colour, clears the Voice, increases the Seed, kindles Lust, expels Windiness, and strengthens the Body; the Liver of a Duck is a delicate and whole in Food, cures the Hepatick Flux.

Hart.

Hurt. 'Tis of an hard digestion, and gross nourishment; it inflames and makes Feverish such as are of an hot Complexion: The flesh is hard, of a bad and excrementious nourishment.

Remedy. The wild and young Ducks are least hurtful, and such as having been killed two days, are first made tender by hanging in the open Air, afterwards eaten roasted full of Odoriferous Herbs and Spices.

The Old Ducks are the worst, especially such as are brought up and frequent the Streets of the City, and are nourished with the filth and nastiness, drinking the stinking Water which runs down the Channels. The best are such as live in the open Air, whereby they become more wholsom and acceptable to the taste: The Duck is good in cold Weather, for hot Stomachs, and such as labour much.

C H A P. CXI.

Of Capons.

Name. **I**N Latine, *Capo*; in English, 'tis called a Capon.

Choice. The best is the young, fat, and well-fed Capon, that is brought up in the open Air.

Qualities. The Capon is temperate in all Qualities.

Commodity. It nourishes better than all other Food, and greatly also, increases Lust; and for the daintiness of its flesh, goes beyond all others; for it begets perfect Blood, and equalises all the

Humours, makes a good Brain, excites the Appetite, agrees with all Complexions; is good for the Sight, strengthens the Natural heat, but let it not be too fat.

Hurt. The superfluous and over-much eating thereof is very pernicious to idle and sedentary Persons, by reason of its copious Nourishment, and the great quantity of Blood which it breeds in the Body; and therefore 'tis no small cause of the Sciatica, and Gout, to which Disease 'tis credibly reported that the Capons are very apt, and subject to more than any other Fowl.

Remedy. You must eat but little thereof, and perform some large Exercise after it; 'tis good at all times, for all Ages and Complexions; and therefore alluding to its goodness and usefulness, instead of *Capone*, the *Italians* say, *Qua pone*, which signifies, bring it here, set it before us.

C H A P. CXII.

Of Pidgeons.

Name. **I**N *Latine*, *Columba*; in *English*, a Dove, or Pidgeon.

Choice. Such as live in Dove-houses and Towers are the best of all, especially when they leave their Nests, beginning to feed themselves, and are of an indifferent bigness.

Qualities. The tame Pidgeons are hot and moist in the second degree; the wild are more hot, and less moist.

Com-

Commodity. The Pidgeons, as well those that live in Houses, as those that build in Towers, afford good Nourishment, breed excellent Blood, are good for Old and Flegmatick Men, strengthen the Legs, cure the Palsie, increase the Heat in weak Men, stir up Venereal desires, purge the Reins, and are easily digested; using them in the Sicknes-time, they preserve a Man from the Plague, provided he eat no other flesh. The wild are very good for pains in the Joynts and Limbs, and contribute much to the Eye-sight, which is weakned for want of Spirits, to tremblings, and augment the strength. Pidgeons split asunder in the middle, are very beneficial being applied to dying mens Feet.

Hurt. They are very unwholsom for hot Complexions, kindle and inflame the Blood, wherefore they do not agree with feverish Persons; they burden and make the Head heavy, especially the Heads of them: And the wild Pidgeons do the same, though much more, the which are of a difficult digestion, and are a great cause of Fevers.

Remedy. Taking away their Head, they are less hurtful; and likewise boyling them in fat Broth with Verjuice, Plums, Vinegar, and Corianders. They are good in Winter for Old and Flegmatick Men.

C H A P. CXIII.

Of Pheasants.

Name. **I**N Latine, *Phasianus*; in English, Pheasant; so called from *Phasis*, a River of *Colchis*, where these Birds resort in great multitudes.

Choice. The best Pheasants are the young, fat, and hunted ones.

Qualities. The flesh of a Pheasant is temperate in all Qualities, and is of a middling sort, betwixt a Partridge and a Capon.

Commodity. The flesh of this Bird is most agreeable with Humane Nature; 'tis the Food of great Lords and Princes, it comforts and strengthens the Stomach, is of a great nourishment, fattens exceedingly; so that lean and slender Persons by the use of this Food in a short while gather flesh: And so the Hectick Fevers, and Tifical Persons, as well as those that are in Health, find the benefit of this Food; it increases the Vigour, and all the Faculties, neither does it beget superfluous moistness: In short, the flesh of a Pheasant is better than that of a Pullet, because 'tis more dry by the Air, by its Food, and by its greater Exercise.

Hurt. The superfluous use of Pheasants cause the Gout; but because the Pheasants don't give solid nourishment, but breed thin Blood, therefore 'tis no Food for Plough-men, and such as Labour, for with such fat and viscuous Food is more agreeable.

Remedy.

Remedy. You must eat moderately thereof: Pheasant is good in Autumn and Winter, for all Ages and delicate Complexions.

C H A P. CXIV.

Of Hens.

Name. **I**N Latine, Gallina; in English, an Hen.

Choice. The black Hen is the best with its Crest elevated, and double with red Gills, and let it be fat and young, and which has not yet laid Eggs. The wild Hens are much better than the tame.

Quality. The flesh of an Hen is temperate in all Qualities.

Commodity. It nourishes the Body wonderfully, is easily digested, when it is tender, breeds good Blood; being a temperate flesh, does not convert it self into Choler or Flegm, excites the Appetite, increases the Understanding, clears the Voice, and it has a wonderful Propriety and Faculty, to temperate Humane Complexions. Cockerels have the same effects, but they are such as have not begun to crow, nor to tread the Hen; for their stones are of great nourishment, and when they are fat, are easily digested, and are good and convenient at all times, and for all Ages, especially in Summer Cockerels, or young Cocks boyled in Verjuice.

Hurt. Old Hens are of an hard digestion.

Remedy. You must keep them till they are tender, which makes them soon ready; and then
drown

drown them in Wine, afterward boyl them with a Figg, or Nut in their Belly.

CHAP. CXV.

Of Cocks.

Name. **I**N Latine, *Gallus*; in English, a Cock.

Choice. In Physick the old Cocks are chosen.

Qualities. The flesh of a Cock is more dry than a Hen, and more hot and sulphureous.

Commodity. They are more useful in Physick than Food; for their Broth drank, dissolves Windiness, is good for Cholick-pains, moves the Body, provokes Sleep and Lust.

Hurt. A Cock has hard flesh, and not easily digested.

Remedy. It must be made very tender.

CHAP. CXVI.

Of Turkey-Cocks.

Name. **I**N Latine, *Gallus Africanus*; because they were first brought out of Africa into Europe; though in English, they are called Turkey-Cocks, as if they came from Asia.

Choice. The best Turkey-Cocks are the young, and such as are fatted in the Fields, rather than about the House; killed in Winter, and made tender in the Night-Air.

Quali-

Qualities. This Fowl is hot and moist in the second degree.

Commodity. For goodness, nourishment, and pleasant taste, the Turkey-Pullets will not give place to our Hens or Pullets; for their flesh is the best and whitest, and excels all others in wholesomeness; for tis more easily digested, nourishes better, and begets fewer superfluities, breeding good Blood, provided it be very tender, well roasted, baked, or boyled; it restores the weak, increases the Seed, and stirs up Carnal desires.

Hurt. It hurts such as are Idle, causing Catarrhs, and the Gout.

Remedy. You must eat it but seldom, in a small quantity, and roasted with Spice.

C H A P. CXVII.

Of Larks.

Name. **I**N Latine, *Alauda*, *Corydalu*, or *Galerita*; so called from a Crest it wears on its Head, and is the biggest sort; in English, a Lark.

Choice. The best Larks are the least, when they are fat.

Qualities. They are hot, and temperately moist.

Commodity. The Larks which in Autumn are found in great plenty, as likewise in Winter, if they be fat, do nourish well; and being eaten roasted, excite the Appetite, are easily digested, especially roasted with Sage and Lard, or boyled with

with divers sawces; but they must be thoroughly done, fat, young, &c. They are good in Autumn and Winter for all Complexions; and the crested Lark boyled in Broth cures the Colick, and its Ashes have the same effect.

Hurt. This Bird is without any hurt, only the old, which are hardly digested.

Remedy. The old Larks must be eaten with good sawce, and fresh.

C H A P. CXVIII.

Of Black-Birds.

Name. **I**N Latine, *Merula*; English, Black-Bird. *Choice.* The best are the fat, and such as are taken in cold Weather.

Qualities. The Black-Birds are hot, and dry in the beginning of the second degree, as the Thrushes.

Commodity. They nourish sufficiently, and when they are fat and young, their flesh is more esteemed of by many than that of a Thrush, though they are much deceived, for the latter is more sweet; nay, there are some so foolish, that they hate Black-Birds because they eat Worms and Grasshoppers.

Hurt. Their flesh is of an hard digestion, especially when they are old, and are naught for Old Men, and such as are troubled with the Megrims and Frensie.

Remedy. They are less hurtful boyld in good fresh-Broth, stuf with Parsley, and other opening Herbs.

C H A P. CXIX.

Of Geese.

Name. **I**N Latine; *Anser*; in English, a Goose.

Choice. The best are the fattest, such as are brought up in the Fields, and near any Water. The best parts are the Wings and Liver.

Qualities. Geese are hot in the first degree, and moist in the second.

Commodity. The flesh of young Geese afford good nourishment, fattens those that are lean and meager. If you feed the Geese with Milk, their Liver is much more pleasant, digests and nourishes well and enough: The bottom of the feet of a Goose, roasted and fryed with the Comb of a Cock, are very pleasant to the taste. The flesh of Geese increases Seed, inflames Lust, and Carnal desires, and renders the Voice more acute and clear. Geese are useful in many respects, that is, for the Quills, Feathers, Flesh, Fat, and Dung or Excrements.

Hurt. The flesh of a Goose is very hardly digested, has many superfluities, and is more hot than that of a Pidgeon; and therefore is not good for feverish Persons, chiefly if the Goose be old.

Remedy. The hurt of old Geese is removed by boyling them well; and the young ones are to be roasted with sweet-herbs, and Spices: The wild Geese are better than the tame; they are good in Winter for those that have a strong Stomach, and use much Exercise; whence they do not agree with Old Men.

C H A P. CXX.

Of Plovers.

Name. **I**N Latine, *Spardalus*; in English, Plovers.

Choice. You must choose them young and tender; and take notice that the gray Plover is much better than the green.

Qualities. They do not exceed in any quality, but are temperate.

Commodity. They are an excellent and wholsom Food, are very easily digested, and afford a good nourishment.

Hurt. There is but one bad quality in them, which is, that they are of a Melancholy Juice.

Remedy. Let them be well roasted, but they must not be eaten by such as are of a Melancholick Nature, but by those of a different Constitution.

C H A P. CXXI.

Of Eggs.

Name. **I**N Latine, *Ovum*; in English, an Egg.

Choice. The Eggs of a fat Hen, fed with Corn, and which are trod by the Cock, and layed fresh, are the best, and next to this is a Pheasants Egg; but those of a Goose or Duck are naught, because they have a strong smell, and are
of

of an hard digestion; and therefore a young Hens Egg is beyond all, and let it be small, long, and fresh, because it demonstrates the strength of its heat: And to this end observe this Distich.

*Regula Doctorum debet pro lege teneri,
Quod bona sunt ova; parvula, longa, nova.*

Or this:

*Ova recentia, vix rubentia, pinguis jura,
Cum similâ purâ, natura sunt valitura.*

Qualities. They are hot and moist temperately; for the White is cold, and the Yolk is hot, and both moist.

Commodity. Eggs are of a copious and ready nourishment; whence the Proverb, *As full of mirth as an Egg is of meat.* They are good for Old Men, and such as are in Health, increase the Seed, excite Copulation, are good for Tifical Men, open the Breast, clear the Voice, especially the loose Eggs supt up, suckt with some Salt; those which are called poached, are the best, eaten with Salt, Spice, and Vinegar; boyled in their shell, the exhalation of the Vapours are hindred. The hard Eggs are not easily digested, and the fryed Eggs much less.

Hurt. They hinder digestion, if you eat other Food immediately after them, they are easily turned into those Humours which they find in the Stomach.

Remedy. You must eat the fresh Eggs only, and of them only the Yolk; and between the Eggs and other Food let there be some interval of time, and let them not be eaten with Fish.

C H A P. CXXII.

Of Sparrows.

Name. **I**N *Latine, Passer; in English, a Sparrow.*

Choice. You must choose the Sparrows that build in Towers or Mountains, in Autumn, that feed on Corn and Grapes, they are more fat, and breed good Juice. The Solitary Sparrow is the best.

Qualities. The Sparrow is hotter than all the other Birds, and its flesh is dry; and moreover, being so exceeding hot, 'tis accounted luxurious, and therefore does not out-live one Year.

Commodity. The young Sparrows afford good Nourishment, and aid Copulation: The Mountain Sparrows have a wonderful vertue against the Stone in the Kidneys and Bladder.

Hurt. The Sparrows are unpleasant to the Palate, by reason of their too much dryness; are of a difficult digestion, inflame, and beget naughty nourishment, that is Cholerick, and Melancholick, and excites Lust.

Remedy. They must be eaten in a small quantity; the Hen-Sparrows, and the young ones are the best; they must be eaten in Autumn.

C H A P. CXXIII.

Of Peacocks.

Name. **I**N Latin, *Pavo*; in English, a *Peacock*, or *Pea-Hen*.

Choice. The best is that which is bred in a good Air, young and tender.

Quality. 'Tis hot in the second degree, and dry in the first.

Commodity. They nourish enough, chiefly such as have a hot Stomach, and royl much.

Hurt. They are of an hard and slow Digestion, breed melancholick Blood, and bad Nourishment, hurting such as live in idleness. They spoyle Gardens.

Remedy. You must eat the young and tender, that has hung some days in the clear Air by the Neck, with a weight at its Feet, then roast it with Cloves, and such like.

C H A P. CXXIV.

Of Partridges.

Name. **I**N Latin, *Perdix*; in English, a *Partridge*.

Choice. The young, tender, and male Partridge, is the best.

Quality. 'Tis hot in the first degree, and dry in the second.

Com-

Commodity. It breeds good and slender Nourishment, is easily digested, fattens, dryes the moistness of the Stomach, and contributes much to the preservation of the Health : The flesh is better, and more commendable than that of an Hen ; it increases Lust, and will not corrupt in the Stomach ; it cures those that are infected with the French Disease, the Epilepsie, if eaten a whole year together.

Hurt. The old Partridges are of a very hard substance, and of a bad taste, hurt melancholick men, and bind the Body.

Remedy. You must only eat the young Partridges, and the old ones are to be mortified, and made tender in the Winter, in the clear Air of the night.

C H A P. CXXV.

Of Stares.

Name. **I**N Latin, *Sturnus* ; in English, a Stare, or Starling.

Choice. The young Starlings, made tender as the Partridge, are the best.

Quality. Its Flesh is temperate.

Commodity. The Effects which it produces, is not much unlike those of a Partridge, for it nourishes well ; and they say, it also cures the Pox, continuing to eat every day through the year one Stare, and no more.

Hurt. The old Stares are of an hard digestion, breeding naughty and melancholick Humours.

Remedy. You must eat the young and tender with good Sawee.

C H A P. CXXVI.

Of Quails.

Name. **I**N Latin, *Coturnix*; in English, *Quails*.

Choice. Those are to be chosen, that are nourish'd and bred in Places where there grows no Hellebore, which have been catcht by a Hawk, and let them be fat and tender.

Quality. They are hot in the first degree, and moist in the second.

Commodity. They are good for melancholick men, for their moisture temperates the moistness of this Humour; they are very nourishing, and pleasant to the taste.

Hurt. They are easily corrupted, and as some affirm, prepare the Body to Fevers, and cause the Cramp and Falling-sickness, wherewith this Bird is troubled; though some hold, that this is not meant of Quails, but some other Bird which is bigger.

In short, you must not use this Fowl too often, because it breeds naughty Excrements, very easily putrified; and these being fat, loosen the Stomach, take away the Appetite: Therefore if any one has a mind to eat them, let him choose the Quails that are young, and very fleshy, but let him avoid the too fat ones.

Remedy. By eating them with Vinegar and Coriander-seed, you may mitigate and lessen their ma-

malignant qualities. You must eat them seldom, and in Autumn, when they have their Gizzard full of Corn, or breed them up in your House; they are not good for old and flegmatick men: In Autumn, as is said, they are less hurtful than at any other time of the year, and they must be diligently roasted, but not larded with Bacon Fat, but with the Fat of Veal, or such like: In Summer you must forbear them, for then they are very much extenuated by nourishing their young ones, and therefore easily beget Fevers.

C H A P. CXXVII.

Of Thrushes.

Name. **I**N Latin, *Turdus*; in English, *a Thrush*.

Choice. They are to be chosen in Winter, but let them be very fat, and such as are fed with Juniper and Myrtle-berries: Their Flesh is of a good taste, and very pleasant to the Palate, especially if fat, and roasted with a quick fire; they must not be drawn, or their Intrails taken out.

Quality. They are hot and dry in the beginning of the second degree.

Commodity. They nourish, if not much, at least very well, for they are easily digested; neither are they windy, at least the Mountain-Thrushes: They are very good both for sick, and those that are in health, because they breed good Blood, chiefly the fat ones.

Hurt.

Hurt. The old and lean Thrushes are of an hard Digestion, breed melancholick Humours, especially such as have a black Flesh, and hurt such as are troubled with the Megrims, and Frenzy.

Remedy. You must eat the fat, young, fresh, roasted with Sage, and larded, or else boyled in good Broth with Parsley and Raisins; they are good in cool weather for all Ages and Complexions.

C H A P. CXXVIII.

Of Turtles.

Name. **I**N Latin, *Turtur*; in English, a Turtle.

Choice. The best are the young Turtles, and fed some days in the House, whereby they acquire a little more juyce and moisture.

Quality. They are hot and dry in the second degree.

Commodity. They nourish excellently, are of a good savour, easily digested, fortifie the Stomach, increase Lust, purifie the Wit; roasted with Cloves, and juyce of Oranges, they are very good against the Dyssentery, and other Fluxes.

Hurt. Old Turtles are naught for cholerick and melancholick men, because they infect the Blood with the same Humours, being a dry Flesh, and of an hard Digestion.

Remedy. You must eat the young, and fat ones, and fed in the House some days with moist Food; and you must mortifie them two days in the clear

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Air; they are good in cold weather for old and flegmatick men.

Advertisements concerning Fish.

THE Fish in respect of Flesh are of a less nourishment, but gross, flegmatick, cold, and full of Superfluities; the old nourish more than the young, and those that live amongst Stones and Rocks are the best. Fish are of an hard Digestion, and the sign of their Indigestion is Thirst, seeing that they all cause Thirst, if they remain long time in the Stomach, nay sometimes they corrupt. Concerning Fish you may observe these following Rules:

I. That all Fish should be eaten hot, and not cold.

II. That you must not stuff your self too full of any sort of Fish, but eat less thereof than of Flesh.

III. That you must not eat them too often, and when you use them, they are to be eaten with Anise-seed, Fennel, and other Spices, whereby in some sort to dry up their moistness.

IV. That you do not eat Fish after great Labour and Exercise, for then they easily corrupt; neither may you eat Fish after other Food: Those that have a weak Stomach, and full of bad Humours, may eat no sort of Fish; therefore they may not be given to old men, and such as are not healthy, for they do rather diminish, than increase the natural Heat.

• V. Fish

V. Fish and Flesh at the same Table are to be forbidden: Likewise Fish and Milk, or any thing belonging thereunto, for they breed many naughty Distempers; no less inconvenient are Eggs.

VI. That great and viscuous Fish pickled and salted, are something better than fresh, and less hurtful, but let them not be too salt, for the Salt is very offensive to the Brain: The fresh Fish beget watry Flegm, soften the Nerves, and are only convenient for hot Stomachs; the salted and seasoned Fish are not so moist, and therefore better; the dry are of a bad nourishment.

VII. You must also observe, that the clearer and deeper the Water is, the better are the Fish that are nourished therein.

VIII. That the maritime Fish are more wholesome than the fresh Water Fish, being more hot, and less moist, and their nourishment draws near to Flesh.

IX. Amongst the Sea and River-Fish, those are most commendable which live in rocky Places; next to these, in sandy Places, in sweet, clear, and running Waters, where there is no filth; but those Fish are naught which live in Pools, Lakes, Marshes, Fens, and in any still or muddy Water.

X. That amongst all the Fish, both in the Sea and Rivers, those which are not too big, are the best, and which have not an hard and dry Flesh, without any fatness or slimyness, or naughty taste, or smell, not viscuous, but crisp and tender, not apt to corrupt, but that will keep a long while, and such as have many Fins and Scales.

XI. Fish are cold and moist, and therefore naught for cold Complexions, though they increase the Milk, and Seed, and are very convenient for cholerick men.

XII. The best way of dressing and preparing Fish, is to broyl it over the Coals, or Gridiron; to boyl it is the next way, and to fry it is the worst manner, especially for such as have a weak Stomach. The roasted Fish are better than the boyled, and the boyled better than the fryed; but you must take notice, that the roasted Fish must not be covered, to the end that their Vapours may be exhaled.

C H A P. CXXIX.

Of Eels.

Name. **I**N Latin, *Anguilla*; in English, *an Eel*.

Choice. You must choose such as at Spring are taken in the sandy Sea, and not muddy, and boyl them as soon as you have caught them; those of the clear Water are the best.

Quality. Eels are cold in the first degree, and dry in the second.

Commodity. 'Tis of a delicate taste, and good nourishment, and being salted, keeps a long time, and becomes very good for flegmatick Stomachs.

Hurt. It offends the Stomach, is of an hard digestion, for its Flesh is viscuous, and using it too often, breeds the Stone in the Kidneys and Bladder, causes the Gout, and Convulsions of the Nerves, hurts all the Bowels, especially the Head; the salted Eels are naught for melancholick men, because they increase this Humour: In short, who-soever eats too much thereof, goes in danger of his life.

Remedy. They are less hurtful skinn'd fresh, throwing away the Head, and roasting the Tayl with Laurel, often sprinkling thereon powdered Sugar, fine Flower, and Cinamon. The little ones are eaten fryed with Pepper, and the juyce of Oranges.

C H A P. CXXX.

Of Carps.

Name. **I**N Latin, *Carpio*; in English, a *Carp*.

Choice. Of Carps, the most fresh and sweet are the best.

Quality. This Fish is moderately hot, and moist in the beginning of the third degree.

Commodity. 'Tis the most noble of all the Fish, and of so pleasant and grateful a taste, that it is second to none; it has a tender Flesh that nourishes well, in what manner soever it be eaten, whether boyled, roasted, or fryed: It is preserved sweet with the Leaves of Laurel, Myrtle, and Cedar.

Hurt. From the eating thereof accrues no hurt or damage to the Body, unless that its Flesh being so pure and tender, is easily corrupted.

Remedy. You must throw away its Scales and Guts, then put it into Salt for six hours, afterwards sprinkle it with Oyl, then sawce it with Vinegar, wherein let there be boyled, Saffron, Pepper, Cloves and Cinamon; 'tis good at all times, for all Ages and Complexions.

C H A P. CXXXI.

Of Crabs.

Name. **I**N Latin, *Cancer* ; in English, a Crab, or Crevise.

Choice. The best are those that frequent the Rivers, and other sweet Waters, such as are tender, and caught at Spring or Autumn, at Full Moon.

Quality. This Fish is cold in the second degree, and moist in the first.

Commodity. They are good for Tifical men, because they nourish exceedingly, provoke Urine, increase the Seed, cleanse the Kidneys ; and they cure such as are bitten by a mad Dog, if you take their ashes, and dry the Crab in the Oven, whereof you must give the Party bitten some quantity for forty days, but you ought to cauterize the wounded place with Iron : And to take of the powder in *Rosa canina*, with Water, or Milk, fattens much, and therefore is good for Consumptive persons, and by its tenacity it hinders the colliquation of the Members, and cures the Ulcer in the Lungs.

Hurt. Its Flesh is something hard of digestion, whence it breeds gross and flegmatick Humours in such as eat too much thereof.

Remedy. It must be well roasted under live Coals, and afterwards eaten with Pepper, and with strong Vinegar ; 'tis good in Summer for young and cholerick men of an hot Complexion.

C H A P. CXXXII.

Of Lampreys.

Name. IN Latin, *Lampetra*, qu. *Lambens petrar*; in English, a *Lamprey*.

Choice. Those that are taken in Rivers; at the Spring are the best, for then they are more hot, and the spinal Marrow is tender.

Quality. They are temperately hot, and moist in the first degree.

Commodity. They are of an excellent Nourishment, increases the Seed, is of a most delicious taste, and a very dainty Dish for the Table.

Hurt. It is not of an easie digestion, especially if not boyled, and seasoned well, is very bad and pernicious for the Gout, also for such as are griev'd with Convulsions of the Nerves.

Remedy. Let them be steeped or infused in Malmsey, or strong Wine, stopping the mouth with Nutmegs, and the holes with Cloves, boyling them in a little Pipkin with Small nuts, Bread, Oyl, Spices, and Malmsey; 'tis good at all times for all Ages and Complexions, except decrepit persons.

C H A P. CXXXIII.

Of Pikes.

Name. **I**N Latin, *Lucius* ; in English, a *Jack*, or a *Pike*.

Choice. The best sort are they that live in Rivers, or else in Ponds, not muddy, but let them be large, fresh, and fat.

Quality They are cold and moist in the second degree.

Commodity. This Fish is very nourishing ; its Jaws burnt, and reduced to a Powder, and the weight of one dram drank in a good glass of Wine, break the Stone.

Hurt. 'Tis of an hard Digestion, bad Nourishment, burdens the Stomach, and increases Flegm.

Remedy. Being boyled together with sweet Herbs, and with Oyl, or else broyled on the Grid-iron with Orice-roots and Vinegar, 'tis good in Winter for young and cholerick men.

C H A P. CXXXIV.

Of Oysters.

Name. **I**N Latin, *Ostrea* ; in English, *Oysters*.

Choice. The best are those of the *Lucrine Lake*, or those of *England*, but let them be fresh, and taken in a Month which has an R in it, and they must be eaten quickly.

Qua-

Quality. They are hot in the first degree, and moist in the second.

Commodity. They waken and stir up the Appetite, increase the Seed, and move the Body.

Hurt. They increase the Flegm, and cause Obstructions.

Remedy. They are to be eaten with Pepper, Oyl, and Vinegar; they are then best roasted over the Coals; they are good in cool weather for young and cholerick men, of a strong Stomach.

C H A P. CXXXV.

Of Sturgeon.

Name. **I**N Latin, *Accipenser*; in English, *Sturgeon*.
Choice. Those that are taken in Rivers are the best, for they become more fat and savoury than in the Sea.

Quality. Sturgeon is hot in the beginning of the first degree, and moist in the second.

Commodity. It nourishes sufficiently, increases the Seed, and refreshes the Blood, and is counted a dainty Dish, and holds the chiefest place. Of the Spawn or Row of this Fish salted, is made *Caviare*, which is eaten boyled or raw, to excite the Appetite, and to make the Drink relish.

Hurt. The Fat of this Fish breeds viscuous Humours, and the fresher it is, the harder of digestion it becomes.

Remedy. It is less hurtful if you eat thereof the Jowl, and the Belly only, and let it be boyled in Water and Vinegar, and so eaten.

C H A P. CXXXVI.

Of Lobsters.

Name. **I**N *Latine, Langusta; in English, Lobsters.*

Choice. Those of the River are better than the Sea-Lobsters.

Qualities. They are like Crabs, cold in the second degree, and moist in the first.

Commodity. They are good against Hectick Fevers, and Consumptions; they fatten, and with their tenacious moistness resist the dissolution of the solid Members, and with their coolness expel the heat of the Body; they are very nourishing, and their Broth cures shortness of Breath.

Hurt. Lobsters breed cold and flegmatick Humours, and are of a hard digestion.

Remedy. Broyling them like Crabs on the live Coals, and afterwards eating them with Pepper and Vinegar, they are more easily digested: They are good in hot Weather for Sanguine and Choleric Complexions.

C H A P. CXXXVII.

Of Sprats.

Name. **I**N *Latine, Sardina et Sarda; in English, Sprats.*

Choice.

Choice. The best are such as are caught in Spring, in Sandy Seas.

Qualities. Sprats are cold in the beginning of the first degree, and moist in the end of the same.

Commodity. Being boyled as soon as ever they are took, and eaten, they give good nourishment, and a pleasant taste. The salted and pickled Sprats, or Anchoves excite the Appetite, cleanse the Breast from all its superfluities; and therefore such as are in good Health, may eat them moderately in the first Course.

Hurt. They are moist, and cause windiness, especially eating the back-bone of them.

Remedy. Boyling them in a little Pot, or laying them over the Coals in a sheet of Paper, with Oyl and Parsley; or preserving them some few days with Salt and Orice-Roots, their hurt is thereby removed. They are good for all Ages and Complexions in Spring, provided you eat not too much of them.

C H A P. CXXXVIII.

Of Tench.

Name. **I**N Latine, *Tinca*; in English, a Tench.

Choice. You must choose the Female, caught in Rivers, or in Ponds which are not muddy, at Autumn and Winter.

Qualities. This Fish is cold and moist in the second degree.

Comma-

Commodity. It is very nourishing, but excrementitious. The Tenches cut in pieces along the back, and applyed to the Pulse, and soles of the Feet, mitigate and diminish the heat of the burning Fever.

Hurt. It is of an hard digestion, nourishes badly, burdens the Stomach, especially such as live in Ponds, if eaten in the Dog-days.

Remedy. Baking them with Garlick, Sweet-herbs, and Spices, they become less hurtful. The Tench is a Food to be used in cold Weather, by Young and Cholerick Men, and of such as labour much.

C H A P. CXXXIX.

Of Tortoises.

Name. **I**N Latine, *Testudo*, à *testâ* quâ *regitur*; in English, a Tortoise.

Choice. The Land-Tortoises are better than those of the Water; big, full of Eggs, and fed with good food, before they be eaten.

Qualities. They are cold in the second degree, and temperately moist.

Commodity. They are very nourishing, and therefore are to be given last to Tifical and lean Persons. Their Blood drank is good, for those that are troubled with the Falling-Sickness: Of the flesh of Tortoises baked, is made a Food for Sick Men, to refresh and restore them.

Hurt. They breed a gross and flegmatick Blood, make Men dull and sleepy, and are slowly digested.

Remedy.

Remedy. Let them be well boyled, throwing away the first and second Water, and well prepared with hot Herbs, Pepper, and Saffron, or Yolks of Eggs. They are good for young and cholerick Men.

C H A P. CXL.

Of the Tunny-Fish.

Name. **I**N Latine, *Tucos*; in English, the Tunny-Fish.

Choice. The young ones are the best, caught in the Month of *September*; and you ought to choose the lean ones rather than the fat.

Qualities. 'Tis cold and moist in the second degree.

Commodity. Its flesh heals the bitings of Mad Doggs. The Eggs are salted, and thereof is made *Botarghe*, which does very much excite the Appetite.

Hurt. It breeds much Excrements, is hardly digested, burdens the Stomach, and increases Flegm.

Remedy. It must be broyled fresh on the Grid-iron, with Salt and Coriander, sprinkling it continually with Oyl and Vinegar, with a little Fennel, or a sprig of Rosemary.

C H A P. CXLI.

Of Salmons.

Name. **I**N Latine, *Salmo*; in English, a Salmon.
Choice. Choose that which is young, sweet, and tender.

Qualities. Salmon is cold and moist in the first degree.

Commodity. This Fish is very pleasant to the Palate, being of a tender flesh, and very easily digested; it affords a good Juice, and is inferiour to none, nay, by some is accounted the best of Fish.

Hurt. When it is pickled in Salt, and hardened with Smoak, 'tis of an hard digestion.

Remedy. Let it be boyled, and afterwards pickled in Vinegar: Some broyl it fresh on the Grid-iron.

C H A P. CXLII.

Of Soles, Plaice, and Turbet.

Name. **I**N Latine, *Solea*, *Passer*, & *Rhombus*; in English, Soles, Plaice, and Turbets.

Choice. The fresh are best, eaten as soon as taken.

Qualities. They are hotter than others, as being Sea-fishes.

Commo-

Commodity. These Fishes are highly commended amongst Sea-fish; for they have a delicate flesh, and are of an easie concoction; being white fleshed, they yield good Juice, plentiful Nourishment, and are not easily corrupted.

Hurt. Being dried in the Smoak, they are naught, and harder of concoction.

Remedy. You must eat good sawce with them, which will qualifie all their malignity.

C H A P. CXLIII.

Of Gudgeons.

Name. **I**N Latine, *Gobius*; and in English, Gudgeons.

Choice. They must be chosen out of clear Brooks, and boyled, or rather fryed alive.

Qualities. They are an harmless Food, and temperate in all Qualities.

Commodity. Gudgeons are the best amongst the small sort of Fish, and are a very wholesome Aliment, easie to be concocted, and remain not long in the Stomach, and are profitable both for Pleasure and Health, and may safely be given to sick Persons: Minnows, Dace, and other little Fish, are like these.

Hurt. They are soon corrupted, if eaten after things of an hard digestion.

Remedy. They must be eaten first.

C H A P. CXLIV.

Of Perches.

Name. **I**N *Latine*, *Perca*; in *English*, *Perch*.
Choice. The biggest are the best.

Qualities. They are cold and moist, of a glutinous and slimy substance.

Commodity. They have a soft, moist, and tender flesh.

Hurt. They have a very excrementitious Juice, and nourish smally.

Remedy. They must not be mixed with several Meats.

C H A P. CXLV.

Of Cod-Fish.

Name. **I**N *Latine*, *Asellus*; in *English*, *Cod-fish*.
Choice. Eat it whilest fresh and tender.

Qualities. 'Tis hot and dry.

Commodity. If fresh, 'tis of good Juice, and easie Concoction.

Hurt. When dry, it is not easily digested, and is of a gross nourishment.

Remedy. Such as labour much, may eat it.

C H A P. CXLVI.

Of Barbels.

Name. **I**N *Latine*, *Mullus Barbatus*; in *English*, a Mullet, or Barbel.

Choice. The little ones are better than the great, and such as are caught in stony places, and not in muddy Ponds, or still Seas.

Qualities. They are hot in the first degree, and dry in the beginning of the second.

Commodity. They are very pleasant to the Palate, drowned or suffocated in Wine, and eaten, they extinguish the Venereal Appetites, and drinking the Wine, induces an odium, or averfeness to all sorts of Wine after that. This Fish being applyed to the biting of Venomous Creatures, heals it.

Hurt. Their flesh is hard, not easily digested; the Wine wherein they were suffocated, makes Men impotent, and Women steril; and eaten too oft, it hurts the Eye-sight.

Remedy. It must be broyled, and eaten with Oyl and the Juice of Oranges, or Vinegar, whereby it will keep many days, and become better. 'Tis good in hot Weather for Cholerick Men, for those that use much Exercise, and have a strong Stomach.

C H A P. CXLVII.

Of Trouts.

Name. **I**N *Latine*, *Trutta*; in *English*, a Trout.
Choice. Let it be big, and bred in swift Waters.

Qualities. 'Tis cold in the beginning, and moist in the end of the first degree.

Commodity. The River-Trout nourishes well, breeding a cold Humour, which refreshes the Liver and Blood, and therefore good in burning Fevers. They increase the Seed, and are good in Summer for Young and Cholerick, but naught for Decrepid and Flegmatick Men.

Hurt. They are easily corrupted, and therefore are to be eaten presently.

Remedy. Let them be boyled with half Water and half Vinegar, and eaten with some sharp sauce. And so we have done with the Fishes; next we will treat of Sawces and Spices; and first, of Vinegar.

C H A P. CXLVIII.

Of Vinegar.

Name. **I**N *Latine*, *Acetum*; in *English*, Vinegar; from the *French* words *Vin aigre*, sharp Wine.

Choice. The best is that which is made of the most

most excellent Wine, wherein let there be infused some Roses, or Elder-flowers, and let it be old.

Quality. The Vinegar is cold in the second degree, in respect to the heat of the Wine; and so much the more, by how much the Wine is older, and more strong; but it has a certain heat, which it has acquired from putrefaction, though the coldness does overcome that heat in it: The Vinegar that is made of weak Wine is cold, but that which is made of old is hotter; but its piercing acuteness does not proceed from the heat, but from the cold, sharp, and subtil parts thereof (as is the North Wind.) It is moreover dry in the third degree.

Commodity. 'Tis cutting, digestive, and opening; 'tis very good to extinguish the heat of Choler, and Thirst, strengthens the Gums, excites the Appetite, removes Obstructions, aids Digestion, and is good for hot and moist Stomachs, weakens the Blood, the Choler, and resists Putrefaction; therefore in the time of the Plague, many used it, to preserve themselves.

Hurt. It breeds melancholick Humours, offends the Nerves and Sinews, hurts the Stomach and the Joynts, and is very bad for Women that are troubled with Fits of the Mother; is inconvenient for lean folks, pricks the Stomach and the Intestines, spoils the Eye-sight, diminishes the Senses, and lessens the Seed, weakens the Strength, offends the Breast, begets Coughs, and those that use it too much, grow old and withered immediately; therefore is not good for Ladies, for it causes wrinkles, &c.

Remedy.

Remedy. You must not use it at Breakfast, and always moderately ; and let it not be too sharp: And boyl therewith Raisins, or else Anise-seed, or Parsley-seed, and Fennel, which things remove all hurt from it; and lastly, add thereto a little Sugar.

C H A P. CXLIX.

Of Verjuice.

Name. **I**N Latine, *Uva immatura*, and the Liquor *Omphacion*; in *English*, Verjuice.

Choice. You must choose such as is not too sharp, but of a pleasant taste.

Qualities. 'Tis cold in the first degree, and dry in the second.

Commodity. 'Tis excellent good in Summer to temperate, and qualifie the heat of Blood, to quench the burning Choler, to stir up the Appetite; whence it does wonderfully contribute to young and cholerick Men, and to all hot Infirmities.

Hurt. It strongly binds the Breast, begets Coughs, causes Convulsions of the Nerves, and is bad for Cholick-pains.

Remedy. The Malignity thereof is removed by using it together with flesh, especially with Pidgeons, and other hot, sweet, and fat Meats; but if you eat it with Fish, you must also use hot Spices: 'Tis bad for Old and Flegmatick Men. You must not use it with Salt, for then it dries too much, and kindles Fevers.

C H A P. CL.

Of Cloves.

Name. **I**N *Latine, Cariophyllon*; in *English, Cloves.*
Choice. The best are the fresh, of a pleasant smell, and sweet taste.

Qualities. They are hot and dry in the third degree.

Commodity. They comfort all the principal Members, the Heart, the Brain, the Liver, and the Stomach; they render the Food very sweet and pleasant, cause good Breath, provoke Urine, help Digestion, contribute much to the cold Distempers of the Body, stop Vomiting, cure nauseating, and the Falling-sickness, Cramp, stupid Diseases, and stop Rheums and Fluxes.

Hurt. They offend the Bowels, excite Lust, bind the Body, and are hurtful to Cholerick Men in Summer; and using them too much, they make the Food bitter.

Remedy. You must use them in a moderate quantity, in cold Weather, in moist Food, and Flegmatick Complexions.

C H A P. CLI.

Of Cinnamon.

Name. **I**N *Latine, Cinamomum, & Cinamum; in English, Cinnamon.*

Choice. The best is such as is not old, but fresh, odoriferous, of a sharp taste, and red colour.

Qualities. 'Tis hot and dry in the third degree.

Commodity. Using it often in Food, it is excellent good for the Stomach, and the cold Distempers thereof, dissolving the moistness and wind; it clears the sight hurt by Rheums, removes Obstructions of the Liver, provokes Urine, causes Sleep, expels the windiness from the Body, lessens the pains in the Kidneys, is good against Coughs and Catarrhs, cleanses the Breast, dries up the moistness of the Head, makes sweet Breath, excites Venereal desires, comforts the Heart: It has the property of Treacle, and it resists putrefaction.

Hurt. It is naught for Cholerick Men in Summer, and in hot Countries; for it inflames the Bowels, and the Blood, it hurts Goury folks; for being hot and opening, it prepares an easie passage for the Humours to penetrate the Feet and Joints.

Remedy. It must be used in cold Weather, moderately, by old and flegmatick Men, and such as have a weak Stomach.

C H A P. CLII.

Of Saffron.

Name. **I**N *Latine, Crocus*; in *English, Saffron.*
Choice. The best is the fresh, and well coloured; the strings whereof are whitish, long, not brittle; which being washed, dyes the Water, and has a pleasant smell.

Qualities. 'Tis hot in the second degree, and dry in the first.

Commodity. It comforts the Stomach and Bowels, opens the Obstructions of the Liver, is good for the Milt, makes a good Colour, hinders Putrefaction, induces Sleep, excites Venery, glads the Heart, provokes the Courses, and the Urine, and facilitates Child-birth; but you must not take more than two Drams thereof at the farthest.

Hurt. It gets into the Head, causing pains and drowfiness, and obfuscates the Senses, causes Nauseating, takes away the Appetite; and taken in too great a quantity, that is, three Drams, it becomes Poison; for it causes sudden Death by Laughing, and its smell hurts the Head.

Remedy. It may be taken a little at once, by Old, Melancholick, and Flegmarick Men in Winter.

C H A P. CLIII.

Of Ginger.

Name. **I**N Latine, *Gingiber*; In *English*, *Ginger*.
Choice. You must take care that it be fresh, of a good smell, and of a sharp brisk taste; let it not be rotten, but sound, so that when you cut it, it may not fall to powder.

Qualities. When it is fresh, 'tis hot in the first degree, and moist in the third; but when dried, 'tis dry in the second degree: It contains within it a certain moisture, whereby 'tis easily corrupted; Ginger moreover is resolving and cutting.

Commodity. It heats the Stomach, and the whole Body, consumes the Superfluities, dissolves Windiness, helps Digestion, is good for the Memory, wipes away Flegm, clears the Sight, and dries up the Humidities of the Head and Throat: Preserved with Honey, 'tis good for Old Men.

Hurt. It inflames the Liver; wherefore 'tis not good in hot Countries, in Summer, for hot Complexions.

Remedy. Use it moderately, or else candied.

CHAP. CLIV.

Of Honey.

Name. IN *Latine*, *Mel*; in *English*, *Honey*.

Choice. The best is that of the Spring, and Summer, though *Aristotle* praises the Autumnal Honey. That of the Winter is the worst; it ought to be white and clear.

Qualities. It is hot and dry in the second degree.

Commodity. Honey is absterfivè and opening, provokes Urine, and cleanses its passages, is good for old and flegmatick Men, of a cold Complexion; it is a Pectoral Medicine, and is very convenient to preserve things; it is of a small, but very commendable nourishment. *Democritus* being asked how a Man might keep himself in Health? Answered, by Oyl without, and Honey within. It heats the Stomach, moves the Body, resists Corruption, and converts it self into good Blood.

Hurt. It breeds windiness in the Guts, is turned into Choler, obstructs the Liver and Milt, excites Fevers, and causes Cholic-pains, and eaten raw, makes Coughs: Although it be a Pectoral Medicine, yet it hurts the Head; and eaten immoderately, it obfuscates the Intellect, and increases Choler.

Remedy. In boyling, you must always take away the scum thereof; or else eat it with Fruit, and other sharp Food: It must not be used but in cold Weather, and by old and flegmatick Men.

C H A P. CLV.

Of Oyl.

Name. **I**N *Latine*, *Oleum*; in *English*, Oyl.

Choice. The Oyl of Olives is very sweet and commendable, and agreeable with Nature; but let it be sweet, and two years old at least, but not too old; let it be of ripe Olives. Oyl of sweet Almonds does challenge the second place.

Qualities. 'Tis hot and moist in the second degree.

Commodity. Drank once a day, it kills Worms, and sends them out, mollifies the Body, fattens, and increases the substance of the Liver; and drinking a good quantity thereof, is an excellent thing to make one vomit out any Poyson.

Hurt. If you eat too much thereof, it takes away the Appetite.

Remedy. You must eat it moderately, and seldom; and such as are healthy and nice Persons, may use Oyl of sweet Almonds, but let it be fresh.

C H A P. CLVI.

Of Sugar.

Name. **I**N *Latine*, *Saccharum*; in *English*, Sugar.

Choice. The best is that they call Loaf-Sugar, the whitest, most heavy, and solid.

Quali-

Qualities. Sugar is temperate, though something inclining to hot, and is good in all sort of Food, except in Tripes; for being put thereon, it makes them stink like the Dung of an Ox newly made.

Commodity. It nourishes more than Honey, maintains the Body clean, and cleanses it from Flegm, mollifies the Breast, clears the Stomach, is good for the Kidneys, the Bladder, and the Eyes.

Hurt. It causes Thirst, and therefore when with thirst you perceive a bitterness in your mouth, you must not use Sugar, for then the Stomach is full of Choler, wherein the Sugar converts it self, and is very pernicious to the Stomach, and naught for men of an hot Complexion, as are the young and cholerick men.

Remedy. The Malignity of Sugar is qualified, by eating it with Pomegranats, or four Oranges.

C H A P. CLVII.

De Sappa.

Name. **I**N Latine, *Sappa*, and *Defrutum*; in English, Wine and Water sodden together, till two third parts are boyled away.

Choice. New Wine of sweet Grapes is the best, and it is better, and more clear, if it be made of white rather than red *Mustum*.

Qualities. 'Tis hot in the second degree; for though by the Decoction it receives heat, yet this proceeds from the Natural heat: It is moist temperately.

Commodity. It nourishes strongly, keeps the Belly slippery, recalls the Pulse, and is good against the binding of the Breast, Distempers of the Lungs, Ulcers of the Reins and Bladder, and against Poyson.

Hurt. It is hard of digestion, and by its sweetness opilative; and therefore is altogether inconvenient for such as are troubled with Obstructions in the Liver and Milt: It is of a gross substance, and therefore windy, and naught for the Stomach.

Remedy. It must not be used for Food, but Sawce, and therewith put Pepper, and other Aromatick things, in Winter; or else mix with it sharp and acid things, which cause an equal temperament.

C H A P. CLVIII.

Of Salt.

Name. **I**N Latine, *Sal*; in English, Salt.

Choice. The best is the white, thick, and dry Salt.

Qualities. It is hot and dry in the second degree; astringent, purging, dissolving, and attenuating; and therefore is said,

Sal primò poni debet, primoque reponi.

Amongst all Sawces it is most commendable, and without which no Food is good, because it is very necessary to preserve the Health, and is
put

put into Food to render it more savoury; according to this Verse,

Name sapit esca male, quæ datur absque Sale.

Commodity. Salt is put into Victuals for three Reasons: First, that thereby the Food may descend more easily into the Stomach, it being of an heavy substance. Secondly, to make it more savoury. And thirdly, because it resists Poyson and Putrefaction; consuming by its dryness that moisture, whereby putrefaction might have been occasioned; it excites the Appetite, and digestive Faculty; it hinders the Stomach from nauseating and loathing the received Food, dissolves, attenuates, and dries up the superfluous moistness, provokes the Entrails to evacuate their dreggs, and is therefore used in Clysters and Suppositories.

Hurt. Things too much salted, are acute, Beget Melancholy, and Vapours, offend the mouth of the Stomach, breed naughty Nourishment, dry up the Blood, weaken the Sight, diminish the Seed, cause Scabbiness, and Itch, Ring-worms, and other such Tumours and breakings out in the Face and Eody, and stop the passages of the Urine.

Remedy. You must use it in a small quantity; and 'tis not good for such as have the Breast streightned, or have salt Humours.

Finis Condimentorum.

C H A P. CLIX.

Of Water.

Name. **I**N *Latine, Aqua*; in *English, Water.*

Choice. The best is the clear, pure, and subtil Water, free from all tastes; and that is the best, which being set on the fire, is easily heated, and taken thence, is soon cool: In the Summer let it be cool, in Winter warm; let it neither be salt nor bitter, nor taste of Mud, Brimstone, &c. nor any Mineral Waters. Let its Fountain be situate towards the East, and run to the North: The Water which runs on pure Earth is better than such as runs upon Stones; you must take care that it be not heavy, nor burdensome to the Stomach, but light, and quickly digested. On the contrary, those Waters are naught which run from Marshy places, which have any ill smell, or participate of Minerals; as also are Snow-waters, and Ice dissolv'd; and likewise such as in Winter are cold, in Summer hot, for all such cool the Stomach, and obstruct the Milt.

Qualities. It is cold and moist.

Commodity. It is good for hot, fat, and fleshy Men, and mixt with Wine for such as use much Labour and Exercise. And though this does not nourish, yet it refreshes, and restores the strength, and is the conduct of the Food, excites the Appetite; and oportunately given in burning Fevers, it produces a joyful and happy success; for it is most contrary, and disagreeing with the Nature of Fevers, refreshing and moistening the Body: It
does

does likewise very much contribute to Nightly Distempers.

Hurt. It is bad for such as are too hot, lean, and idle Men, and such as unaccustomed to drink it; such as have a weak Stomach, and are troubled with Convulsion of the Nerves. It hurts the Teeth, the Breast, and weak Entrails; the drinking of fresh Water is bad for Old Men; and those that use it too frequently, will inevitably fall into Old Age, and cold Infirmitieſ.

Remedy. The Malignity of Water is corrected by beaten Pepper; and if you would drink it immediately, you must put therein Anise-seed; and for sick Men boyl therewith Cinnamon, and such like things: Else make Honey-water, or Metheglin, which has great Vertues, takes away Thirst, cures the cold Infirmitieſ of the Brain, Nerves, and Joints, is good against the Cough, cuts and expels gross Flegm from the Breast and Stomach, moves the Body and the Entrails, purges the Bowels, and passages of the Urine, and therefore is good against Cholick-pains.

Advertisements in the Choice of Wines.

Wine is reckoned amongst Food, because every thing that nourishes is Food; and amongst all the Liquors we drink, Wine may justly claim the Superiority, for it is more wholesom, and by reason of its subtil and penetrating substance, it mixes better with the Mass than does the Water, and other Drinks: Besides, that it is most pleasant and grateful to the Palate, it restores

the radical Moisture, and cheers the Heart. Wine is a most sweet Liquor, and an excellent restorative of all the Faculties, and is the most certain prop and maintenance of our Life; and therefore our Ancestors called the Tree *Vitis*, *quasi Vita*, as if it were the Tree of Life: But the use thereof is to be regulated by these twelve following Instructions.

I. That when the Wine is strong and full of Spirits, you must always mix Water therewith, either simple Water, or else the decoction of Aniseed, or prepared Coriander, and with it mingle so much Water, as may suffice to take away the Heat and Evaporation which gets into the Head: And because you may make a better mixture, and the hot parts of the Wine may be cooled, mix it an hour before you drink it; but if the Wine be small and waterish, do not mix it, for it moistens the Body too much, and causes Windiness in the Entrails, and intoxicates more easily; and therefore such as have a weak Stomach should omit this.

II. That you never drink Wine after Dinner or Supper, until the concoction of the Food be ended, for then it helps Nourishment, penetrating more easily the Body, whereas at first it would hinder Digestion.

III. You must have a care that you do not drink Wine cooled with Snow, or icy Water; for it is very pernicious to the Brains, Sinews, Breast, Lungs, Stomach, to the Entrails, the Milt, Liver, Kidneys, Eladder, and causes Wind; whence it is no wonder, that such as use Wine in Snow or Ice, are troubled with Cholick pains, Infirmities of the Stomach, stoppage of Urine, and other per-

pernicious Evils; whereas the ancient *Greeks* were wont to drink it hot, with good success.

IV. You must avoid drinking Wine fasting, because it troubles the Understanding, induces the Cramp, is exceeding hurtful to the Brain and Nerves, fills the Head, whence proceed Catarrhs; which is seen by experience in the old *Turks*, who drinking no Wine, are not much troubled with Catarrhs or Tooth-ach, whereas we who use it frequently, begin to perceive Rheums and Catarrhs in our Youth: Therefore when you find that the Wine has offended your Head, and causes Pains therein, immediately provoke Vomiting.

V. That it is not convenient after fresh and moist Fruit to drink a thin Wine, for the Wine being a good Penetrator, does presently induce and lay open a passage to the Members for the malignity of this Fruit: But this is to be understood, if you drink a superfluous quantity thereof; but if you drink it moderately, it corrects the hurt of all such Food.

VI. If at the same Table, both small and strong Wine is used, begin with the small, reserving the strong for the last, which comforts the mouth of the Stomach, and helps Digestion.

VII. That by how much the Food is more cold and gross, so much the more need is there of strong Wine; but when the Food is more subtil, hot and digestible, let the Wine be weak; and therefore such as feed on Beef and Fish, are to drink stronger Wine than such as feed on Pullets, &c.

VIII. That such as use much Wine, ought not to eat much, for Wine serves instead of Meat and Drink, and therefore Nature cannot easily digest them both.

IX. Wine

IX. Wine that is weakned with Water, is more wholesom and commendable than that which is naturally weak, for the latter more easily putrefies.

X. That such as have a weak Brain, a hot Liver and Stomach, and dwell in sultry Countreys, ought to drink a little Wine, mixing Water therewith; but if cold, the more Wine and less Water will not be amiss.

XI. You must also observe the season of the Year; for in Winter, drink very sparingly, but strong Wine; in Summer, more largely, but small, and mixt with Water.

XII. You must moreover consider the Age; for as Wine is very bad for Children, so it is most proper for old men, seeing that it qualifies and allays their cold Complexion: And therefore Plato denies Wine to Children, gives young men leave to drink it moderately, and allows old men a more plentiful use thereof, saying, that Children before they are twenty two years old, ought not to drink any Wine, because that will add fire to their fire, and young men ought not to drink it strong, but well tempered.

The Qualifications of Good Wine.

Good Wine ought to be clean, pure, and clear, inclining to a red, called Claret, or Cherry-colour; but let it be of stony and mountainous Places, situate towards the South: Let it be of an excellent Odour, for such Wine increases the subtil Spirits, nourishes excellently, and breeds very good Blood; let it be of a pleasant Taste, but let it

it by no means be too sharp or sweet, but of a middle temper, for if too sweet, it inflames, obstructs, and fills the Head, but the sharp or sour Wine hurts the Nerves and Stomach, and begets Crudities.

Of Bad Wine.

THE gross, stinking, corrupted, flat Wines, are unpleasant to the Taste, and unwholesom; all which are to be avoided, for they cause the Head-ach, corrupt the Blood, breed melancholick Spirits, and in short, are destructive to the whole Body.

Of Watrish Wine.

THE weak and watrish Wines will not endure a great mixture of Water, nourish smally, do not heat much, and may therefore be safely given to feverish persons: They do not offend the Head, having few Vapours; they allay the Head-ach, caused by moistness, and the pains of the Stomach, that proceed from Heat.

Of Strong Wine.

FROM the aforesaid things, we may draw up this Conclusion, viz. That strong Wines do not at all contribute to the preservation of the Health; no more do Wines of *Corfica*, Malmsey, Muscadine, and the like, especially being fat and red, for they nourish too much.

The Effects of Good Wine moderately drank.

Wine, if used discreetly and moderately, does communicate innumerable Benefits both to the Body and Mind: For as to the Mind, it is rendred more secure and calm, the Spirits are strengthened, and dilate themselves, Joy and Gladness is augmented, sad and unpleasant Thoughts are banished; it clears the Understanding, excites the Wit, bridles Anger, takes away Melancholy, enlivens and encourages the Spirits, changes Vices into Vertues, makes an impious man pious, a covetous man liberal, a proud man humble, a lazy man diligent and careful, a dull and heavy man facetious and witty. Then as to the Body; it is very nourishing, resists Putrefaction, helps Digestion, and breeds good Blood, cuts Flegm, dissolves Windiness, provokes Sleep, excites the Appetite, fattens healthy men, restores consumptive men, opens Obstructions, concocts crude Humours, provokes Sleep, opens a passage for the Superfluities; whence Wine was justly called by the Ancients, *Theriaca magna*, since that it heats all cold Tempers, and refreshes hot, as also it dries the moist Tempers, and moistens the dry.

The Remedy of the Malignity of Wine.

TO correct the Malignity of the Wine, you must not eat sweet and opening things, but bitter and astringent: Whence Wormwood taken before, hinders Drunkenness; and the same effect have seven or eight bitter Almonds, or a Sallad of Lettice,

Lettice, and Kernels of Peach-stones before Meat, as Marmalade of Quinces, and such like, after Meat.

Of New Wine.

NEW Wine, called *Mustum*, is of a difficult Digestion, offends the Liver, and the Entrails, swells the Belly, by the Ebullition which it causes in the Body, whence arises Windiness; it provokes the Urine, induces the Dysentery, is of a gross Nourishment, &c. but one good quality it has, for it loosens the Belly.

Of Old Wine.

WHen the Wine is above four years old, it is hot and dry in the third degree, and the older it is, the more heat it acquires. The best is such as is odoriferous, something strong, full of Spirits, which is neither bitter nor sour, but pleasant to all the Senses, helping the expulsive Faculty, dissolving ill Humours; it is good for those that have raw Humours in the Veins, and in the other Vessels; it hurts their Sinews who use it too much; 'tis naught for Copulation, because it dries up the Seed, disturbs the Understanding, offends the little skins of the Brain, and hinders Sleep; whence 'tis to be used for Physick, and not for Drink, unless you use it very moderately, and mixt with much Water: 'Tis naught for young and cholerick persons, but good for old men, especially in Winter.

Of Rough Wine.

THE Wines which are properly Rough, have so small a heat, that they scarce arrive to the first degree, and are dry in the second: They are good for the great Heat in quotidian Fevers, Inflammations of the Liver, and dryness of the Stomach; they refresh, take away Thirst, cure Fluxes, stop Vomiting, but let them not be too sharp or sour, but moderately binding, subtil, and not of too high a colour; they are good for young men of an hot Stomach, and are naught for flegmatick and old men, because they bind the Breast, beget Coughs, do neither nourish well, nor breed good Blood, and hinder Sweat.

Of Red Wine.

THE Red Wine is hot in the first degree, and as to the rest, temperate: The best is of a subtil substance, clear, and shining; it breeds very good Blood, nourishes well, takes away the Syncope, and makes Sleep pleasant; the gross burdens the Stomach, hurts the Liver and Milt, causing Obstructions, and is slowly digested; the dark red is more nourishing, and more obstructing.

Of White Wine.

THE Wine of a Citron, or Limmon-colour, is called White-wine: It is odoriferous and strong, hot in the beginning of the second degree, and dry in the first; it must not be kept longer than a year, for it will be too hot; let this Wine be clear, made of ripe Grapes, growing on Hills. It resists Poyson, and all Putrefaction, purges the Veins of corrupt Humours, gives a good Colour, increases

increases the Strength, cheers the Heart, corroborates natural Heat, provokes Urine and Sweat, causes Sleep, is good against the quartan and quotidian Ague ; it comforts the Stomach, and being well tempered with Water, is good at all times for all Ages and Complexions, provided it be not too old.

Vinorum Finis.

C H A P. CLX.

Of Ale and Beer.

Name. [N Latin, *Cervisia* ; in English, *Ale and Beer*.
Choice. You must choose the clear, thin, and pure Ale.

Quality. Ale is hot and moist, Beer is cold and moist.

Commodity. Beer and Ale is the common and familiar Drink in *England*, and no doubt but profitable and wholesom it is, as Experience shews ; but the different Preparations, or brewing thereof, make no small difference in the Drinks : The difference of Waters of which it is made, is greatly to be considered, therefore according to their Natures you must judge of the Drink. Also the different Corn or Grain is to be considered : As Drinks made of Wheat-Malt nourish more ; some people mix Wheat and Barley together ; others mix some Oats with Barley for Malt ; generally in Ale are used no Hops, or less Hops than in Beer, therefore Ale is more nourishing, and loosens the Belly.

Hurt. All new Drink is very unwholesom, especially if it be troubled, or thick, for it obstructs the Bowels, and breeds the Stone.

Remedy. If it be not too strong, but clear and thin, all hurt thereof is remedied, whereas the thick and muddy Ale is very unwholesom ; for if

Ale

Divers Ways to loosen, &c.

*As Ale goes in thick, and comes out thin,
Then needs must leave some Dregs within.*

Divers Ways to loosen the Body.

From eating do proceed many Superfluities in our Bodies, part whereof are consumed by Exercise, and part remain behind, which are to be expelled by Art: The Superfluities are different, according to the diversity of places whence they proceed, such is Spittle, Snot, Sweat, Urine, the Excrements of the Belly, and other Filth and Dregs of the Body, which if not driven forth, occasion many Evils, as Obstructions, Fevers, Aches, and Imposthumes; and therefore with all diligence one ought to evacuate them, either by Nature, or by Art: By Nature, using moist and liquid Foods; By Art, taking some Clyster, in Summer made with oyl of Violets and Roses, in Winter with common Oyl, or of sweet Almonds; or else making a Suppository of Butter, filling a leaden Pipe with Butter, and a little Salt: The other way is, To take half an ounce of flower of Cassia, a little before Meals, or else an ounce and a half of honey of Roses loosning, or else syrup of Roses, three hours before Dinner, once or twice a week. To this purpose, it will not be amiss before Dinner to eat half an ounce of *Calabrian Manna*, or to drink it in a little Broth: Or else (and it is a soveraign Medicine likewise) dissolve Manna in Burrage-water, afterwards distil it in a hot Bath, in a great Limbeck, whence proceeds a most clear and pure Water, whereof take one or two ounces, at night before Supper, or in the morning, six hours before Dinner.

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